



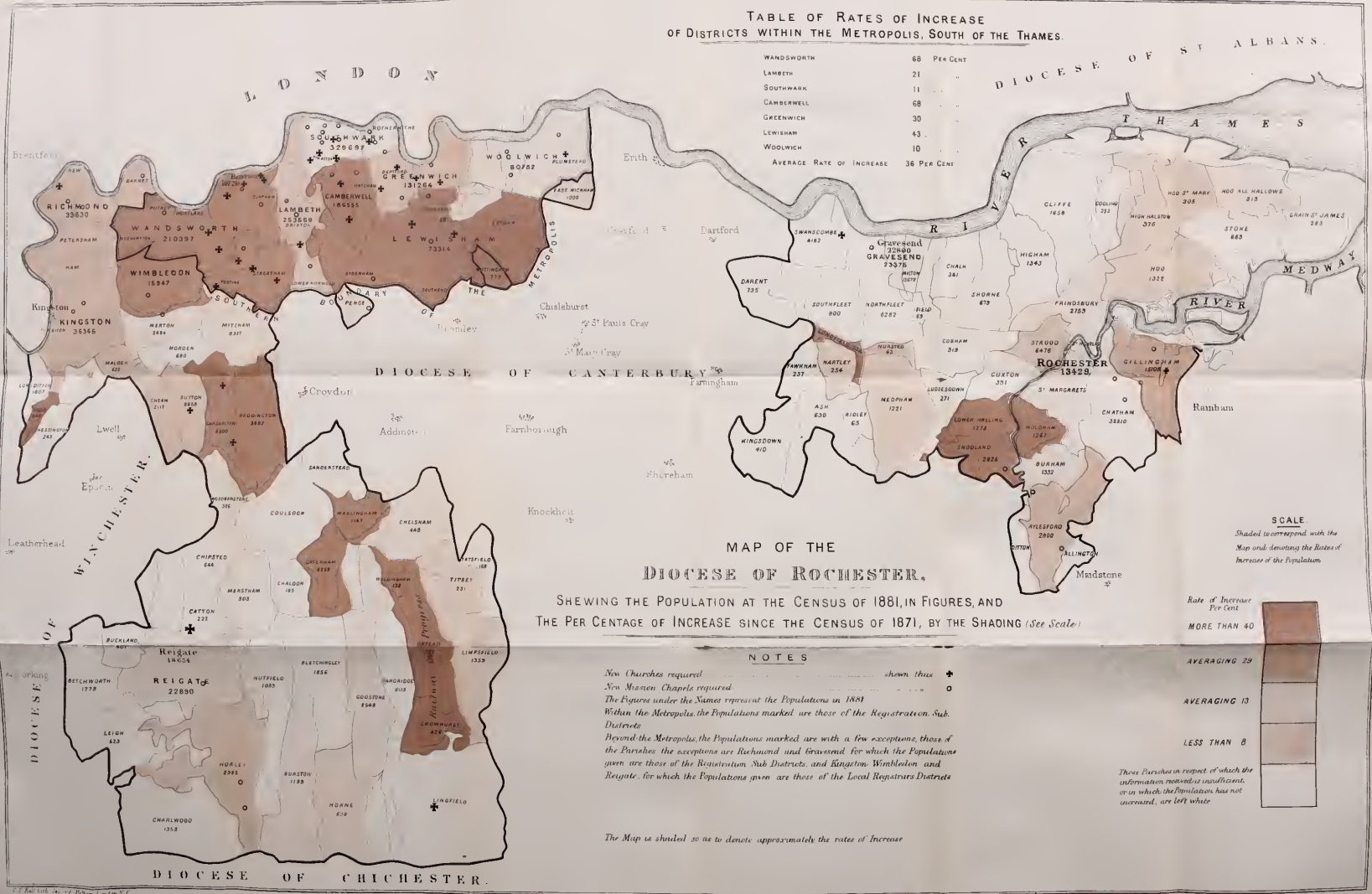


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TABLE OF RATES OF INCREASE
OF DISTRICTS WITHIN THE METROPOLIS, SOUTH OF THE THAMES.

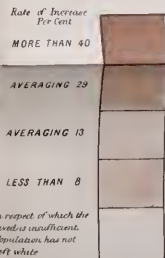
WANDSWORTH	68	PER CENT
LAMBETH	21	
SOUTHWARK	11	
CAMBERWELL	68	
GREENWICH	30	
LEWISHAM	43	
WOOLWICH	10	
AVERAGE RATE OF INCREASE 36 PER CENT		



MAP OF THE
DIOCESE OF ROCHESTER.

SHOWING THE POPULATION AT THE CENSUS OF 1881, IN FIGURES, AND
THE PER CENTAGE OF INCREASE SINCE THE CENSUS OF 1871, BY THE SHADING (See Scale)

SCALE
Shaded to correspond with the
Map and denoting the Rates of
Increase of the Population.



NOTES

New Churches required +
New Mission Chapels required o
The Figures under the Names represent the Populations in 1881
Within the Metropolis the Populations marked are those of the Registration Sub-Districts
Beyond the Metropolis the Populations marked are with a few exceptions, those of the Parishes the exceptions are Richmond and Gravesend for which the Populations given are those of the Registration Sub-Districts, and Kingston, Wimbledon and Reigate, for which the Populations given are those of the Local Registrars Districts

The Map is shaded so as to denote approximately the rates of Increase

These Districts in respect of which the
information received is insufficient,
or in which the Population has not
increased, are left white

DIOCESE OF CHICHESTER.



Dorking

DIOCESE

BETON TANDRIDGE

605

ONE

1727

in

Railway

CROWHURST

426

LINGFIELD



CHESTER

John G. Falck

A CHARGE

from the Author

DELIVERED TO

1881.

THE CLERGY OF THE DIOCESE
OF ROCHESTER,

AT HIS PRIMARY VISITATION IN 1881.

BY

ANTHONY W. THOROLD, D.D.,

NINETY-EIGHTH BISHOP.

“Receive ye one another, as Christ also received us to the glory of God.”—ST. PAUL.

“I like the thought of acting on men, not so much directly, as through others.”—JAMES HINTON.

(WITH MAP.)

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1881.

Price Two Shillings.

“Whatever original energy may be supposed either in force or regulation, the operation of both is in truth merely instrumental. Nations are governed by the same methods, and on the same principles by which an individual without authority is often able to govern those who are his equals or superiors; by a knowledge of their temper, and by a judicious management of it. The laws reach but a very little way.”—BURKE.

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“ Wisdom, when in power
And wisest, should not frown as power, but smile
As kindness, watching all till the true *must*
Shall make her strike as power.”—TENNYSON.

CHAPTER I.

FOUR YEARS.

“Thought is the only true support of action. Reverence for the thoughts and souls of the men whom you meet is not only the way to redeem them, but the way to conquer them.”

MY REVEREND BRETHREN,

1. A Pastoral letter in 1878 perhaps sufficiently indicated the principles on which I desired to administer the diocese, and the organisation which seemed in the first instance requisite for its urgent needs. It was suitable to give that machinery time to prove itself; even more becoming, that one who is justly held so largely responsible for its efficient working should have leisure to survey this grand field of labour, and, at an equal distance from the first enthusiasm of an inspiring vocation and the inevitable reaction which experience and mistakes bring with them, mature his impressions for you.

2. Perhaps now you know me well enough to understand that the last thing I propose to myself is the winning of an unanimous assent to all I have to say. A man speaking to men, much more a Bishop to his brethren, owes *them* the respect of crediting them with candour, *himself* the duty of showing it. But I do hope to set

you thinking; to give facts which deserve reflection, wants which demand effort, problems which must be faced, not shirked, directions that claim respect. One great hope of our time is in the increased kindness with which Churchmen of all schools face and debate critical controversies. "It is not worse with us because we are brought to feel that there are faults in ourselves, and that there is good in others, that *we* are not all right, and *others* all wrong."*

3. The quadrilateral of our organisation is complete. The Diocesan Society, so vigorously stimulated by the energy of the Organising Secretary,† and so judiciously administered by all its responsible officers, has been in operation for nearly four years; and with a total receipt of £28,187 17s. 9d., has made 67 grants for 31 mission clergy, 24 for new churches and sites, 28 for mission buildings, 126 for 74 lay agents, male and female, 7 for parsonage houses, one towards endowment. In all 253. Compared with that of the Bishop of London's Fund, the work seems tiny; and I am not sure that a similar fund in the Chichester diocese, which has been in existence about the same time, and which for a population of not much more than a fourth of ours has raised £15,000, does not somewhat put us to shame. Indeed I trust that both in increased annual subscriptions and in bountiful donations we may be eventually helped

* From a Sermon by Rev. Canon Carter on 'The Hope of Reunion,' p. 11.

† The suggestion which I made in my Pastoral for the stipend of an Organising Secretary met a bountiful response within a week. Now I wonder, what we shall do without him, when his time is expired.

as we deserve. Some of our wealthiest residents have not yet assisted us at all. But "he who is faithful in that which is least, is faithful in that which is much," and, please God, the "much" will come. What is even more encouraging, is the unflinching interest which the Council take in the Society's affairs, and the almost unbroken unanimity with which they administer it. Out of the £25,000 already disbursed, over only two of the grants, and those amounting to not more than £230 out of the entire amount, has there been any serious difference of opinion. It will of course be remembered that the Council is directly representative of the subscribers, who, presumably, know and trust those whom they elect to act for them. Consequently the Society must ultimately bear its own responsibility for the discretion of those whom it places over its affairs. On merely constitutional grounds, the vote of the majority should be cheerfully accepted as the will of the constituency; and most things in this world have to be settled on a balance of considerations.

The Diocesan Board of Education just holds and pays its way. It ought to do more, for much of the ground it is intended to cover is totally neglected from want of adequate funds. Its first work of inspecting religious instruction in Church schools is admirably done by Mr. Woodhouse (aided by his assistant inspector, Rev. E. Garnier), and deserves my warmest recognition. Here are some of his important remarks in the Report for 1880:—"Religious knowledge flourishes and abounds, and is in fact improving every year. Seventy-five thousand children in this diocese alone are under the

influence of the Church of England. In the 510 schools (separate departments) visited last year 63,985 were present at examination, and 79,437 on the books, some of whom are in Board schools. Not half a dozen Church schools in the diocese decline inspection. Church schools react on Board schools, especially in the attention which the Board schools give to religious teaching." At the suggestion of the Christian Knowledge Society, which pays the expenses, weekly lectures on religious subjects are now delivered to pupil teachers in the London district of the diocese, with the opportunity of attending them offered to those who are employed in Board schools. Of course it is not desired in the slightest degree to interfere with or supplant any private efforts made either by the teachers or the parochial clergy. The result so far has been that at four centres 523 pupil teachers have attended, of whom 344 belong to Church, and 179 to Board schools. The Reports of the Examiners for the Pupil Teachers' Examination and for the Children's Prize Scheme are encouraging; and I had the great happiness in September last of publicly presenting the prizes at a large gathering of clergy and laity at the Patriotic Schools on Wandsworth Common. If this Diocesan Board enjoyed the support of the laity as much as it earns the confidence of the clergy, its usefulness would be greatly extended. A subscription of five shillings a year makes a constituent member of the Board. Earnestly I ask for increased support.

Our Diocesan Branch of the Church of England Temperance Society is doing solid and useful work. It does not content itself with stump oratory, or conventional

tract-giving, or emotional rhetoric, or cheap self-praise. We especially aim at quiet personal work with individuals by the agency of four diocesan missionaries, placed respectively at Rochester, Southwark, Greenwich, and Battersea; and we are now in a position to supply to local branches in connection with us speakers for public meetings, as well as papers and tracts, at the Parent Society's price. We now number 98 local associations, and we are constantly receiving fresh affiliations. Our Annual Temperance Sunday is an admirable opportunity for bringing the subject before the diocese; and the offertories contributed are a principal source of our income.

If no work suffers so much as this from heated and careless exaggeration, none deserves so much of quiet, wise energy, or so abundantly repays it. The reformation of the intemperate is not an easy work, yet it is not an impossible one. Our Society prevents as well as remedies; finds its antidotes, as well as offers its cures. Children can help, and their mothers; the silent force of example as well as burning words that compel sacrifice. We do not care for charlatanism in this work, nor for the will relying on anything but the help of God. But we think that the Saviour kindly smiles on it; we know it is sin He would save us from; we sometimes think, from the results that spring from it, this is the mother of sins.

The Diocesan Lay Helpers' Association was inaugurated at the most enthusiastic meeting of Churchmen I have yet attended, and its constitution, on which some

anxious hours were spent, justifies the trouble taken with it. None of you seem particularly to care for that feature of it which proposes to incorporate into a single fellowship all the Church-workers in the diocese. If it is felt to be valuable, it will make its way in good time. If not, let it drop. The only protest I would make, in all pleasant candour, is against the notion that the Bishop was anxious to thrust himself between the parochial clergyman and his helpers; or that an attempt to consolidate the Church-workers of a scattered and somewhat heterogeneous diocese into a visible and corporate unity had in it even a thought of autocracy.

We have now 24 preachers and 55 readers, in all 79; with 310 enrolled lay workers. In the spring we meet in a South London church for prayer and exhortation; afterwards adjourning for discussion. In the summer I am favoured here with the company of the preachers and readers; and after useful conference *sub tegmine cedri*, and some slight refreshment, a short service in the private chapel sends all home as from under the Shadow of God. At the end of the year I send to each, in as simple and unobtrusive a form as is consistent with sufficient information, a paper of questions soliciting information; and next year I hope to receive a large number of replies. The possibility of arranging some useful winter lectures for our preachers and readers to be given, of course, in London, in compliance with a suggestion made by some of them then here, is at this moment under consideration.

Society.	When formed.	Received.	Expended.	Balance.
Diocesan Society . .	1878	£28,188	£25,167	(To meet permanent claims.) £3,021
Diocesan Board . .	1878	£1,751	£1,710	£41
Diocesan Temperance	1879	£1,083	£791	£292
Diocesan Lay Helpers	1880	£213	£176	£37
Totals	£31,235	£27,844	£3,391

All this is nothing to boast about, but it is a beginning. How to secure a small permanent income for the Lay Helpers' Association rather perplexes me. We are almost out of funds at the present moment.

The South London District and Visiting Relief Society is now merged into the Metropolitan District Visiting Association, so that there will henceforth be but one Society for the temporal relief of the poor on both sides of the Thames. It will be a clear advantage for all, and I am grateful to the Bishop of London and the executive of the Association for arranging it.

4. In the said Pastoral it was proposed to found a "Bishop's Charitable Donation Fund," to be used at the Bishop's discretion, for the private assistance of persons or objects for which public aid could not be solicited. I am thankful to acknowledge the sum of £1030 contributed in this way, and ought I to be sorry to add that most of it has been spent? In a somewhat wide area it has done much substantial good. A university student

has been enabled to finish his education, and is now a curate in South London. Part of a huge debt on a church, which was strangling clergyman, people, and future effort, has been defrayed. New churches and mission chapels and schools have been quietly aided. Orphan daughters have been helped with onerous dilapidations. One sick clergyman has been sent to the sea and helped to get well, another assisted towards a prolonged absence from duty. Let my brethren judge for themselves of the value of such a fund, and with me thank God that it has been so bountifully supported.

5. *Churches consecrated; or opened, after repairs, or dedicated previous to consecration, since July 25, 1877.*

Consecrated.	Opened.	Districts Assigned.	By Private Benefactors.	By Public Contribution.
18	9 Five after enlargement and restoration Four new.	16	6	21

Nine new Churches and Mission Chapels are now in actual process of construction, and I hope to consecrate or open them all within the next twelve months.

6. The Rochester Diocesan Directory is now, and I think suitably, one of the responsibilities of the Diocesan Society, and being carefully edited, and possessing much useful information, has a quick sale. Some day—soon—I should like to see, in somewhat of the same form as that already in circulation in the dioceses of Lichfield

and Durham, a Monthly Diocesan Record, which should contain a responsible account of our Diocesan work, and might serve as a useful link between the various parishes in the diocese. There would be a slight financial risk in the outset; but we want such a record, and the money would be admirably spent. A guarantee of a moderate amount, say for two years, ought to start it and root it. May I invite it?

7. On the lamented death of Archdeacon Fisher, the Archdeaconry of Southwark, plainly too onerous for one man weighted with other duties, was divided into two portions, and the Archdeaconry of Kingston-on-Thames, chiefly taken out of the rural portion of the Surrey Deaneries, was created under an Order in Council. It was a satisfaction to me to place it under the care of Canon Burney, long beneficed in the diocese, and whose urbane kindness and great experience have made him as acceptable to the clergy as he has proved useful to me.

8. *Confirmations during the four years 1877-81.*

No. of Confirmations.	Male.	Female.	Total.	Under 14.		Under 15.		Under 16.		Total under 16.
				M.	F.	M.	F.	M.	F.	
274	10,989	21,830	32,819	515	502	2219	2776	2535	3942	12,489

Deep thankfulness I feel to God for enabling me, with but one exception (and that arising only from temporary loss of voice), to take all these confirmations myself. No work I like so well as this; none so amply repays onerous labour.

9. A suggestion in the Pastoral for holding devotional gatherings of the clergy has been carried out, and in two

different ways. Twice have I had the privilege of welcoming here some of my brethren (numbering about fifty in all) for two days' devotion; and I have reason to know that the opportunity was valued. But the number seemed small for a privilege which more might appreciate; and with the advice of the Archdeacons and Rural Deans, I arranged during the spring Ember week of 1880, at the three centres of Rochester, Clapham, and Beddington, a day of devotion, commencing with Holy Communion, and an address at mid-day, and afternoon service with another address of a devotional kind. Refreshment was hospitably provided by individuals. But only 200 out of more than 500 clergy were able to attend them, and I rather inferred that they were not cared for. Gladly shall I welcome any useful counsel for gatherings of this kind in a permanent and edifying form. We ought to want them; let us try to plan them.

10. In the morose winter of 1879-80, I held at twenty centres throughout the diocese gatherings of Church-workers for conference and prayer. Gravesend, Wimbledon, Surbiton, Putney, Clapham, Streatham, Battersea, Sydenham, Southwark, Kennington, Lambeth, Newington, Rotherhithe, Greenwich, Richmond, Rochester, Brixton, Lewisham, Deptford, and Woolwich. The frozen mists and yellow fogs tested the vitality of the spirit of Church fellowship, and also indicated it; for in all at least 10,000 met their Bishop and each other. Each had its characteristic difference and its special success. Glad shall I be when I am in a position to repeat them; even more so to constitute them, in some way, a permanent feature of the year's work.

11. *Ordinations, 1877-81.*

No. of Ordinations.	Deacons.	Graduates.	King's Coll. or London Coll. of Div.	Priests.	Graduates.	King's Col. or London Col. of Div.	Total.
9	104	90	12 2 Lit.	106	88	15 3 Lit.	210

N.B.—At two of these ordinations only two candidates were ordained. This should be understood, to prevent a wrong average.

I may add that the quality of the work at our examinations is steadily improving, and that a short preliminary paper given about six weeks before is found useful in preventing disappointment at the last moment. Whatever eccentricities in doctrine or method may be developed afterwards, we seldom encounter them here. It is also found that the candidates themselves greatly prefer the ordination being held at Sanderstead, with its privacy and quiet and fine air, as well as for the opportunity of profitable intercourse under this roof.

12. There is a certain novelty in the statistics that I give below, also a slight feature of interest about

FROM JAN. 1, 1879, TO SEPT. 19, 1881.

Letters received.	Letters written with my own hand.	Interviews.
19,527	13,378	1489

them. To some minds they may make it apparent that there are sufficient opportunities of intercourse between

a Bishop and his diocese even now. Many Bishops (those especially, who find it possible to do Church work outside their own borders) must find their correspondence far heavier than mine.

The letters show a steady increase every year, and, I fear, are likely to do so. Of those not answered by myself, some my secretary answers, some answer themselves, a few are best answered by silence, others give no chance for an answer.

In future I propose to make *Tuesday* instead of Monday my day for interviews with the clergy, at the same place and hour as before. [*To begin on Tuesday, December 6.*]

13. Of the 291 parishes in the diocese I have already officiated at least once in 202, in several much more frequently. Were it practicable, I should like presently to spend two or three days in each Rural Deanery, mastering details on the spot. Even to wish to do a thing sometimes helps to the doing of it.

14. The Diocesan Conference, which met for a two days' session during the past summer, was a sufficient and agreeable success. The fact is evident; so, perhaps, the reasons. The locality was in all respects suitable; and the inhabitants of the cathedral city, by their gracious and hospitable welcome, showed their appreciation of the recognition given to ancient and picturesque Rochester as still the centre and mother of the diocese. The time, I think, was opportune. Much sooner, and we should not have sufficiently learned to value the advantage of meeting. A year later, and a year would have been lost. Both subjects and speakers seemed

acceptable to the conference, if the interest in the topics, and the attention to what was said upon them, are a sufficient testimony. Then the entire absence of rancorous or bitter feeling helped us to understand how much prayer had been offered for the help of the Spirit of God. Animation there was in abundance, but tempered with unfailing good-humour; and it particularly struck me, that when anything markedly eccentric was uttered, it was not met by superb indignation, but by the silver ripple of pleasant mirth. Why was all this? First, I think, because the conference was felt to be wanted, and the diocese had been formally consulted about it in a thoroughly constitutional way. Then the scheme is essentially representative; and those who were there felt they had been sent there by others; and it was their duty to come. The subjects were carefully, but, may I say, boldly chosen. A conference should not be merely a gathering of cautious and prosperous dignitaries, who come to purr over tepid commonplaces, that neither help the Church nor hurt it. Rather it is an occasion for brave and manful speech from men who feel that they have got something to say, and who wish to know what others have got to say, on the great questions that perplex Church people; when, if opinions are not changed, they are often modified; when, if all problems are not solved, it is helpful to be shown the difficulty of solving them. Thus we learn diffidence and patience; to bear with each other, and to trust in God. So our burning questions did not set us on fire, even if they did not particularly add to our hopefulness of settling them. If we met as strangers, we

parted as friends ; and some of us blessed God for our meeting.

15. In four years' time fifty-one parishes have changed incumbents ; in twenty-four instances through death.

“ Men must endure
Their going hence, even as their coming hither ;
Ripeness is all.”—*King Lear*.

While all deserve our respectful regret, of some, as prominent in the work of the diocese, I may here make brief mention. From a hill above this house you may see on the eastern horizon an eminence like a blue cloud rising over the basin of the Thames. I never look at Shooter's Hill without a grateful thought of John Cale Miller, who to a massive understanding, that rapidly absorbed knowledge and powerfully used it, added a capacity for business that many laymen might envy, and a resoluteness of nature, which, while it occasionally thwarted you, it was impossible not to admire. Of Edmund Henry Fisher, Vicar of Kennington and first Archdeacon of Southwark, so gracious and loveable, so able and devout, I am content to say “*multis ille bonis flebilis occidit.*” From Lambeth we have lost a thinker and a writer (and we have none to spare), G. H. Drew ; from beautiful Godstone has gone home George Tooker Hoare, many-sided both in culture and gifts ; but only on one side in the thing needful, personal and joyful devotedness to his Lord. Gatton has lost Canon Wynter, a faithful friend and supporter of Voluntary Schools, in times when they had fewer friends than now ; St. John's, Richmond, the gentle and beloved Canon Hales. Last

of all, from the precincts of the cathedral, has gone to his well-earned rest, Joseph Harriman Hamilton, a warm friend, a sincere Christian; and one of the best parish priests London has known in our time. To this list of clergymen I must add, in justice to my own feelings, and to his conspicuous services, one lay name. Philip Cazenove is a household word among South London Churchmen. For many years a resident on Clapham Common, he lavishly spent his ample means on Christian objects, with a simplicity only equalled by its judiciousness. His keen and humorous shrewdness, protected against imposition a heart that beat with kindness. A man of business, he never forgot his classics; a devout Christian, he loved his Bible best. He deserved to be missed. Some of us miss him every day.

“Blessed are the dead which die in the Lord.”

16. Two matters of public interest claim a moment's notice before this chapter is done. In the Session of 1880 the “Burial Laws Amendment Act” was passed; the substance of which I need not further discuss, as I addressed you on it last autumn. While I disliked it, for it seemed inequitable, I never feared it; perhaps some of you have ceased to fear it now. On further consideration, I have determined, when convinced that the general feeling of the locality is in favour of it, to consecrate both graveyards and cemeteries just as before. For, if a clergyman and his parishioners see no difficulty in a matter which concerns them more than any one, why should I? Much perplexity has been felt, and many questions asked, about the suitable attitude of the in-

cumbent towards Nonconformist interments, in matters left open by the Act. My own feeling is, that while recollecting and appreciating the reasonable sensitiveness of Church people, I would be as generous as possible. In the presence of death hearts draw and soften. Let them. I would not indeed recommend the reading of the first part of the Burial Service in the church, before the completion of the interment at the grave side. The legality of this proceeding is doubtful, and the service would have a mongrel character. But were I in charge of a parish with a graveyard, when the service at the grave was over, I would cause the bell to be rung, and invite the mourners into the church. Here I would say a collect, read the glorious burial lesson, have a hymn, if occasion was suitable, say a few words of kindly sympathy, and send them away with the benediction. Would the common Lord be displeased at this, would the Church really suffer, would our Nonconformist Brethren respect and esteem us the less for our office of charity? You can judge as well as I.

17. The Revised Version which was presented to both Houses of the Convocation of Canterbury at the May Session, before being generally circulated, has received an eager and respectful attention. We may all feel proud that the Dean of our own Cathedral has been among the most valued contributors to it. If you want to see a brave, scholarly, and generous criticism of it, read Professor Plumptre's paper in the *King's College Magazine*. It is premature to pronounce upon it, and apart from any question of legality, it would be clearly unsuitable to use it in Divine service without further authority. To give

your text from it, as well as from the existing version is, of course, quite at your discretion. To arrange public readings of it with your parishioners might be helpful and interesting. To read it at family prayers is a practice which I adopt myself.

18. It only remains for me to say about this past work among you (as you sometimes may be tempted to feel about your own), how small, and thin, and meagre it all seems on reviewing it in the sanctuary of conscience; how one's first hope is of forgiveness about it, if the second is that of gratitude for being used at all. But if we cannot do other men's work, because we have not the gifts for it, we are not even expected to do it. To do the work proper to our office, suitable to our capacity, as occasion suggests, and Providence ordains, here is the secret both of happy usefulness and ultimate success. Let us all be humbly sure that a righteous God never puts us into places of trust, or gives us souls to care for, without pledging His own faithfulness in some degree to enable us for them. Feebly to whimper about gifts we do not possess, instead of diligently using those we do, is but a paltry egotism. Ever to come in any appreciable degree to satisfy our own ideal of duty or goodness may mean the heart grown torpid in the love of God, and conscience dimmed for the perception of His Will.

CHAPTER II.

ROCHESTER DIOCESE IN 1881.

“ A mighty mass of brick, and smoke, and shipping
Dirty and dusky, but as wide as eye
Could reach ; with here a sail just skipping
In sight, then lost amidst the forestry
Of masts ; a wilderness of steeples peeping
On tiptoe—through their sea-coal canopy.”

19. THE map accompanying this Charge may be worth a glance. On the somewhat eccentric area of the diocese it indicates by nice shades of colour the growth and density of the population ; and by somewhat rough symbols representing churches and mission chapels respectively, localises the additional accommodation that is thought to be required. To Mr. Shelford I am indebted for constructing the map, and to the Archdeacons for arranging the details. You will of course readily understand that it cannot aim at more than a very rough and approximate outline of our chief localities and centres of population. The additional accommodation marked as necessary is given on the personal responsibility of the clergy. Taking the four points of the compass, Grayne, at the extreme east, looks out on the Nore and the German Ocean ; Long Ditton, at the west, is washed by the Thames, but not the Thames of Battersea or Rotherhithe ; Felbridge, in the south, is on the edge of

Chichester Diocese ; St. Olave's tower, with its cheery flag drooping over the crowded river, bounds our territory on the north. What separate worlds are to be found within these four corners of squalid existence, feverish energy, splendid opulence, delicious rural life ! Rotherhithe, with its docks and river population, is a world to itself, and has marked characteristics of its own. Immediately adjacent to Hatcham, it is developing building, and will grow. Bermondsey—from which its Benedictine monastery of ancient times, and Jacob's Island, in modern, have disappeared, though not its important industries, or its teeming, independent population—never makes me uneasy. The Church is so well manned with a vigorous and kindly clergy. There is unity here, because so much serious work. In Southwark there is an immense harvest field, where brave-hearted men are doing noble work, and not only of one school. When St. Saviour's ceases to be remarkable for her eccentric method of electing her chaplain and paying him, the way will be made plain for restoring to the fabric its beauty, and to the parish its dignity. In Lambeth, thanks to the Rector's exertions, spread over twenty-seven years, the work of Church Building is for the present done. At Kennington there is still room for more houses. In Walworth, on the site of the Surrey Gardens, almost a new town is growing up. At Camberwell, small tenements are springing like mushrooms in an autumn meadow, and there is now no local wealth to find spiritual shelter for the poor. Battersea is already a wing of the metropolis, with vast needs, and, thank God, amazing energy for supplying them. Wandsworth makes me anxious, for unless we

can stimulate local resources, the Church must be swamped. At Balham they are wise in anticipating the population; at Tooting, this no doubt will be the case, when she is properly stirred to it. Clapham and Balham can hardly be said to have all their wants supplied, though destitution would be an inapplicable expression; and at favourite Streatham three new towns are rising. Wimbledon and Beddington are the gold-fields of the diocese. At East Dulwich, with an undivided population of 23,000, two new districts are in contemplation. Penge will soon be joined to Croydon on one side, and Sydenham on the other. At Sutton we are making a real effort to build two churches; and at Carshalton a site is offered for one. Surbiton having supplied her own needs, cheerfully spares for her neighbours. At Kew, we must enlarge the church: so, too, at Roehampton, well able to take care of itself. Deptford gives anxiety, for much building is imminent there, with paucity of local resource. At Hatcham, ever growing, the population is likely to be anticipated by the liberality of a conscientious landowner. At Burnt Ash, houses are springing up, and also between Charlton and Woolwich. The owners of extensive cement works at Swanscombe are providing a clergyman, and projecting a church. Happy example! At Gravesend the "St. Andrew Waterside Mission" has its head-quarters, under the superintendence of Canon Scarth, who works it with a kind of genius, and who has pushed its outposts into all the corners of the globe. I was glad to recognise his services by appointing him to an honorary stall in the Cathedral. May the Church encourage him by her

liberal support. In the cathedral city no additional church accommodation is required; but a new district is in contemplation to relieve the excessive burdens of Gillingham and New Brompton. At Luton also a new parish will presently be desirable, though other work may be undertaken first. To Aylesford the stately Medway in Roman times on both its banks thickly peopled, valuable but unpicturesque cement industries introduce the smoke of the potteries to the hop gardens of Kent. North-east of Rochester, between the Thames and Medway, lies a remote but not uninteresting tract of country, fifteen miles long by six broad, called the Hundred of Hoo. In olden times its inhabitants made a gallant stand against the Dutch; now an uncivil distich says of it—

“He that rides into the Hundred of Hoo,
Besides pilfering seamen will find dirt eno’.”

I had occasion this summer to traverse it, visiting all the clergy at their own homes, and inspecting the churches. The land was smiling with a glorious harvest; but the church fabrics sadly need restoring; and the work with most of them will be set about at once. In the Holmesdale Valley, from Brockham to lovely Limpsfield, no further accommodation is required, save at St. Matthew's, Redhill, where a new church is talked of. Tatsfield wants restoring; so, perhaps, tiny Woldingham, which would easily go into the dining-room of this house. At Caterham, a metropolis of Congregationalism, the Church is at last to be housed in a shrine worthy of her. At Lingfield the fine collegiate church

will not, I trust, long remain without the restoration it requires and deserves.

Such is the diocese, with its three archdeaconries, 291 parishes, 572 clergy, and 1,800,000 souls.

20. The compactness of our area, and the comparative paucity of the parishes, enabled me at this Primary Visitation to attempt a plan which, in the majority of English dioceses, would be utterly impracticable, and which I did not undertake without some misgiving as to my chances of getting through it. To see the incumbents individually, with the opportunity for myself of further elucidating diocesan details by oral inquiry, for them of inviting their Bishop's counsel and sympathy, should they desire it, seemed an object worth trouble and risk. So I invited them to meet me either here, or in London, or at Rochester, as might happen best to suit their convenience; and I confess to having been gratified when their engagements permitted them to visit me here; for I was thus enabled to welcome under my own roof esteemed brethren, whose duties I share, whose confidence I value, whose affection some day I hope to win, and whose abundant kindness to me, when their guest, I was glad to be able to reciprocate by a trifling hospitality. Altogether, I have seen about 290, of whom considerably the larger proportion came here. It took the inside of seven weeks to do, but it has been done, sufficiently, I hope, and usefully, though on my side not without a sense of imperfectly used opportunities. The task of examining between 2000 and 3000 pages of statistics (in most cases carefully and fully given) was not only made light but even attractive by the oppor-

tunity afforded of conversing over them. Some I met whom I had never met before, and might not have met for years, had not the opportunity been thus created; and what all seemed most to value was the quiet prayer which, at the end of our interview, we offered side by side to our common Master, with a benediction which, going straight from the heart of him who uttered it, perhaps touched some over whom the words were breathed.

21. Now for some of the results, which shall be put down here in a shape that may coax even haters of statistics to glance at them, and with a brevity that shall not too much tax their patience.

I.—POPULATION STATISTICS CORRECTED FOR CENSUS OF 1881. THE PARISHES ARE ALL UNDIVIDED.

Parishes with 20,000 pop. and over.	15,000 and over.	12,000 and over.	10,000 and over.	8,000 and over.	5,000 and over.	2,000 and over.
7	5	14	19	22	65	63
Clergy at work.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.
26	10	32	45	41	133	115

II.—CHURCH ACCOMMODATION.

Churchyards still used for interments.	Number of Church Sittings.			Total.	Average attendance.		Church Workers.
	Let.	Free.	Approp.		M.	E.	
80	65,780	128,251	20,544	214,575	120,289	131,462	17,749

III.—DIVINE WORSHIP.

No. of Parishes.	Daily Service at least once.	Weekly Communion.	Holy Communion on Saints' Days.	Evening Communion.	Week-day Evening Service.	Public Catechising.
291	58	117	79	100	114	178

IV.—CHURCH WORK.

No. of Parishes.	Having Diocesan Branch of Church of England Temperance Society.	Reading Room for Working Classes.	District Visitors.	Winter Concerts, or Lectures for Poor.	Having Diocesan Lay Preachers or Readers.	Choirmen.
291	98	81	2435	176	161	6299

V.—ODD STATISTICS.

Baptisms in 1880.	Marriages in 1880.	Members of Provident Clubs in 1880.	Money contributed to ditto.	Services for Children.	Members of Church Temperance Society.		Total.
					Abst.	Temp.	
31,468	9977	13,994	£29,454	(In 195 parishes.)	10,547	2611	13,158

Without wishing to use inflated language about our own prospects as a diocese, or the immediate future of the English Church, I have a deep conviction, which perhaps these statistics may justify, that we have a vast work, and a great opening in front. Our opportunities are immense, equalled only by our responsibilities. God help us to weigh and use them both. The progress of mental culture and refinement is, on the whole, not unlikely to tell in favour of a Communion (supposing that there is a Church of the living God), which has a history not quite inglorious, an ancestry of divines, of which most Christians are proud, a liturgy, both devout and stately; and the unimpaired deposit of the Catholic Faith. Nevertheless, even more depends on our diligence, and our reasonableness, and our charity, and—our holding fast the Gospel.

CHAPTER III.

WANTS.

“Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.”

22. Soon after my appointment, a Bishop of great experience observed to me: “I do not think you will find it a laborious diocese. A Bishop’s work is usually in proportion to the number of his incumbents. Yours are few. But you will find it a very anxious one.” Of anxiety there has indeed been a full share; few can know how much. It is so very hard always to be perfectly wise. The laboriousness of the work is not, however, a matter for complaining, but for thankfulness. In its variety is its recreation. In its incessancy is the opulence of its life. It ought to grow. Let it grow. Make it grow. Only see that it grows wisely, and in right proportion, and on its spiritual as well as on its formal side; in its edifying as well as in its administrative. The recent census returns make it evident, that if the parochial system is to be made more than a sounding tradition, and if we are to have pastors as well as preachers, our first need is of more clergy. The visitation replies show that there are 22 parishes in the diocese with incomes under £400 a year, and a population of 5000 and upwards, where no curate is kept, and where I have no power to compel one. Too often it is the

case that there are no local resources to find the necessary stipend. Sometimes it happens, for reasons which justify them, that the parishioners are indisposed to find it. A committee was appointed by the Diocesan Conference to report on the subject. Should it eventually be found expedient to engraft the provision of stipendiary curates, as a formal and permanent feature, on the constitution of the Diocesan Society, we must take care not to swamp its initiatory and aggressive work by unlimited help to the old and populous parishes. Otherwise, with the sea running over dykes, which our own hands have destroyed, we shall soon feebly disappear, submerged by an insane imprudence.

The map already referred to indicates the approximate number of churches and mission chapels thought to be required. They amount to 34 Churches and 39 Mission Chapels; in all to 73 fresh places of worship. How soon they are likely to be built is another question; the responsibility is with the Church. It may however be observed that the Diocesan Conference, after a full and searching debate, unanimously resolved that ten new churches are immediately required for the existing necessities of the diocese. Surely it is plain that Rotherhithe cannot lend church room to Camberwell, nor Lambeth to Wandsworth. Our lay brethren have a voice in the matter, and let us hear it. "Use and exhaust all available public funds for your new churches before you come to us. There is the question of City churches, empty and always likely to be empty. Work that mine well. Press on owners of property, and employers of labour, and opulent residents in the diocese

their responsibility. Dissenters seem able to build quasi-cathedrals for themselves, wherever they are wanted. Is the Church poorer, or does she not care? Then, if you must have magnificent buildings have them, but get the money yourselves. An augmented zeal may have something to do with it, but we suspect that professional ambitiousness has much more, when we see the country increasingly spotted with hideous fragments of grandiose conception, but of doleful incompleteness; disappointing to everybody except the architect's grandchildren; the source of harassing appeals and weary despair to the unfortunate congregations expected to finish them, and who would have been perfectly satisfied with buildings of less ambitiousness, at half the cost.* Also, it may be worth considering whether we have not had enough of Gothic churches with their difficult acoustics, and expensive ornamentation. Why not try a Basilica, with a font big enough for immersion, and a pulpit in which the preacher can both move and think, and space in which people can see, hear, and worship?" To all of which I would briefly reply, taking the last first: A fine red brick Basilica is the one thing of all others I wish to see. Who will build us one? No one regrets this new fashion of church building in fragments more than I; but it might be unfair for a Bishop to interfere with local discretion. Many owners of

* Any one who wishes to see good sense combined with economy in church building should visit Canon Erskine Clarke's churches in Battersea. Avoiding both sordidness and extravagance, he has just built effectively and yet cheaply a new church at the cost of six pounds per sitting. Ten pounds is the usual cost, and thought cheap.

property, and individual Churchmen also, are doing their duty, and we thank them for it. Already have I consecrated six churches built at the sole cost of individuals. Before this Charge is delivered I expect to consecrate another; and one valued friend, who has built a new church not far from his own neighbourhood, is also restoring the church of the parish in which he resides. As to the City churches, the entire question is likely to be soon thoroughly looked at afresh; this I will say in justice, that our diocese has had a good share of the spoils, and is in no danger of being forgotten. I will add, on the laymen's behalf, what many are thinking, but prefer to keep to themselves: Deserve and conciliate our support, not indeed by coarse flattery, or base compromise of truth, but by duty manfully done, truth kindly uttered, patient sacrifice, and consistent life. There will always be a certain number of nominal Church people whose cordial support you will never obtain; yet of whom it must be said that their temperate adhesion is better than their open hostility. Also there are very many, to whom property involves no notion of responsibility; who are able to say with entire accuracy that they spend so much on themselves they have nothing to spare for their brethren. But there are also very many good, reasonable, and wealthy persons, both men and women, who, for their Saviour's honour and their country's welfare, honestly desire to enable the Church of the nation to attain her proper level of duty and service; but only on these two conditions: That the churches which they build, or help to build, shall not presently be turned into what simple people cannot dis-

tinguish from mass-houses ; and that the incumbent of a parish shall not make his own self-will the instrument of tyranny over his flock.

23. With cordial gratification that has no taint of envy in it we have all observed the substantial and augmenting aid given to East London by Churchmen from outside. Eton College is providing funds for a missionary clergyman to work under the direction of the Bishop of Bedford ; and, if I mistake not, Christ Church at Oxford is contemplating similar aid. The truth is that ever since Bishop Blomfield's memorable effort for church building in Bethnal Green, the popular imagination, both in the Metropolis and in the provinces, has seized on that quarter of the town ; and while an army of Christian volunteers has addressed itself with admirable energy to London north of the river, the bridges seem an insuperable barrier to Christian enterprise in the south. Yet in Southwark and Lambeth, and Vauxhall and Deptford, we have vice as appalling, squalor as hideous, ignorance as stolid, poverty as crushing as any part of the metropolitan area can show. Why should one quarter of London enjoy a monopoly of material aid and Christian philanthropy to the exclusion of the other ? What have we done to deserve to be so totally forgotten ? Have our poor no souls, or our clergy no faith ? It does seem to me a little surprising that a few hundred feet of fresh water should make a kind of English Channel between two parts of one town ; and that while for business and pleasure, pictures at Dulwich or concerts at Sydenham, the wealthy thousands of London proper can come into our diocese

quite unconscious that we have any claim on them, we can almost count on the fingers of two hands the workers who come over to help us from the other side, and wish in vain for the crumbs that might easily be spared to us without loss or injustice to others. How suitably to make this felt, how to avoid intrusion while inviting justice, may be a difficulty; but it should be overcome, and soon. Our slender endowments, our overburdened clergy, our immense parishes, our sparse resources are no inconsiderable plea for aid. We have wealthy suburbs, but they are continually drained by local claims for Church efforts near them. The rapid increase of population south of the Thames is plain evidence of the increasing immigration of the working classes, is a voice to the entire town "Come over and help us."

24. And material aid is not all we require. We want men and women, who can feel, speak, and pray. You have heard, no doubt, of "The Salvation Army";* and those who read *Church Bells* will have observed what has been said in that valuable and candid journal of their methods and aims and results. We English Churchmen will be careful, not, on the one hand, to strengthen the hands of the enemies of all religious effort whatever, by sourly magnifying patent eccentricities both of teaching and practice; nor, on the other, to ensure a ludicrous failure by trying to put new wine into old bottles, through proposing a co-operation, which would only hamper them and embarrass us. But at least we can observe closely, criticise fairly, learn

* An article in the *Standard* newspaper of October 25 on the Salvation Army will repay perusal.

candidly; sincerely praying for them that the Divine Redeemer of souls will overrule their honest efforts for the glory of His Name; honestly asking ourselves, if there is nothing more that the Church can do on her own lines and by her own methods? We have much to do yet; indeed, have we yet really begun to do it? We have reached individuals, but have we touched the masses? Single homes have welcomed the Saviour; to the millions He is practically an unknown name. My own deep, growing conviction is this (I allude to it again farther on), that if we would not see the mass of the working people hopelessly surrendered either to a gross animalism or dismal unbelief, we must throw our prejudices to the winds, and organise a brotherhood of Christian workers, which with simple creed, resolute purpose, real sacrifice, and fervent devotion, shall march under the Church's banner, and preach her Gospel for the salvation of souls to Christ. Allusion has already been made to our Lay Workers' Association. Whether this is enough for the purpose is worth considering; at any rate, it is a beginning. But where we have one preacher we want ten; one reader, twenty. We want a great band, who shall work together; perhaps, in the end, rejoice together; sometimes fail together. It is about time that we observe, meet and drive back from our own borders the propagandist forces of a licentious atheism. Every Sunday morning during this last autumn, on Streatham Common a continuous and deliberate effort has been made by a foremost champion of a ribald philosophy to insult the character of Christ, to denounce His word, and to destroy His religion. In

language of coarseness, that it is impossible to repeat, the minds of the young are deliberately corrupted. By printed matter which combines revolutionism in politics with threadbare but plausible, and even infamous attacks on Revelation, foul blasphemies are scattered broadcast. The Book *we* at least revere and love, has promised that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Where is our standard, and what our prayers? The clergy must not look coldly on lay enthusiasm, while it is their duty to regulate and instruct it as they have opportunity. The laity need not fear clerical interference, nor suppose us to grudge them the blessed privilege of their lay priesthood to declare Christ to men. But we do invite them to appreciate the value of combined and associated work, and to see the sympathy and vigour that come from all the members of the body realising their oneness both in privilege and in work, and to welcome the help that comes from common prayer over common duty. Do not be afraid of organisation. We want more, not less of it. I know it is only the mill-wheel, and that without the water it is useless. But if the workman is ready, the Master will bless. What guerilla warfare is to the campaign of a regular army, that is unorganised work to organised. We have enough and to spare of isolated and too often wasted work; we want it made corporate. We have parochial life to the full; let it wisely but steadily expand into diocesan. Unless we are utterly and shamefully to come short of our duty as Churchmen to the nation that recognises us, and the public that observes

us, and the Church that trusts us, and the masses who need us, let us double our strength by organising it, let us use the resources at our disposal by uniting with each other. A hundred years hence how surprised we shall be that a cold suspiciousness kept us asunder. If the world is to be conquered the Church must be one.

25. But by lay help I do not merely mean men's. Do you remember a delicious sentence in 'Work among Working Men'—a book by Miss Ellice Hopkins, which I recommend you to read and ponder—"Miss, you will do nothing without our female brethren!" Lord Shaftesbury, who has perhaps a wider experience of Christian effort of all kinds than any man living, has constantly declared, with an impressiveness I cannot emulate, but with an emphasis I thankfully adopt, his profound appreciation of women's work for Christ. The vivid insight into character, the unerring directness of aim, the intense sympathy, the unconscious courage, the faculty of using hands as well as lips for kindness, the marvellous gift of facile, simple, delightful speech, which some of us, after thirty years' trying for it, find as far off as ever—these give our "female brethren" an influence and a power which it is impossible to gainsay or resist. I want to see women's work thoroughly organised in the diocese, and without loss of time. If they value our sympathy, we need their co-operation. The Girls' Friendly Society, which I thankfully recognise and gladly commend, is a remarkable instance of the amazing enthusiasm at the Church's disposal, so often wasted because not cared for. We want every ounce of spiritual strength, every fibre of moral tissue we can get for the work before us; and we

are "poor by what we miss, as well as by what we lose."

26. Nor must we look coldly on Christian working men to whom God has spoken, and who would pass on His message to their brethren, when, without inviting our co-operation, they still labour at our side. "A Church is made of all sorts," and the Master uses many kinds of servants. Language which we could not use, for it is foreign and even distasteful to us, may be the only vehicle of Divine truth for those to whom they use it. Methods which to us seem dramatic or fanatical, but which attract and seize others, if God uses them, let not us condemn. Oh, I think we need to let the ocean of Divine love flow into our small chilly hearts, and wash out of them what hinders us for a free and vigorous, though sober, charity. We must learn better that all true Christians have much more in common than apart. We must be content to put aside, for a final settlement, when there will be ample leisure for them, difficulties that can wait till eternity dawns. The dilettante worker may fear to soil his hands through working without his gloves; not so he who is so much in earnest to get something done before death that, if he cannot try the best way, he will take the second best. Those who, like myself, have all their lives been trying to overtake duties hopelessly beyond them, may be forgiven if they have acquired the habit of welcoming Christian effort anywhere, almost anyhow, if solid and true. Those who have preached in fetid alleys, or spoken of Christ in the steerage of an Atlantic steamer, or sung hymns with emigrants as the chill shadows

fell on the darkening ocean, or stood up to speak to navvies, with the desperate conviction that speaker and hearers lived in two different worlds of language and idea, but that it was right to try, will best appreciate the eager attentiveness, even in the most unlikely people, that puts our reluctance to quick shame; will encourage others, as well as stir themselves "by all means to save some."

27. In the Pastoral of 1878 reference was made to the grand church of St. Saviour, Southwark, and the hope expressed that the time might soon arrive for a complete restoration of the fabric. The interval has proved a time of severe commercial depression; and an enterprise which may involve an outlay of twenty thousand pounds must neither be undertaken with levity, nor abandoned in despair. It is clear that but a small impression will be made on even a third of this sum, unless we can conciliate substantial help from outside. Perhaps it is equally clear, that such aid is not likely to be forthcoming, unless some scheme can be settled, as has been hinted at in a previous chapter, and which, through the benefaction of a munificent Churchman, is now before the parishioners, for abolishing the rate and altering the patronage. A Bursary Fund was also suggested for aiding young men in the diocese, proposing to take Holy Orders, with their university education. The subject has been referred to a Committee of the Diocesan Conference.

28. Those who ask others to help them should first do all they can for themselves. It occurs to me that there are two ways in which we may do this: one already

at work, and capable of being developed; the other yet to be tried. Several of our wealthy parishes, such as St. Leonard, Streatham, St. Mark and Christ Church, Surbiton, and Christ Church, Gipsy Hill (these are not all), and Shortlands, in the Canterbury diocese, send permanent annual aid to poor South Metropolitan districts. Thus a bond of loving sympathy is created between those who give and those who receive. May not this happy example be yet more widely followed? But there is yet another way. There are no less than thirty-five parishes in the diocese with a population under five hundred; and some of these are under the charge of vigorous and willing men in the prime of their years. It would be a help to them almost as great as to the brethren they aid, if they would volunteer, say for two days in the week, and with such aid as might be thought suitable, to work in one of our town parishes on the invitation of the incumbent. The work, if wisely arranged, need not be desultory, might be really valuable, and it would help the equipoise of duty.*

29. One of the very few suggestions made to me about further Diocesan organisation was for a Diocesan Prayer Union. I have learned to value such a help as a parochial clergyman; and it has my hearty support for the diocese. If properly arranged it would grow, and give trouble. So much the better. It is worth a good deal of pains to stir a spirit of prayer. The laity should be welcome to it as well as the clergy. There might be a card of membership, with a few simple counsels on

* Any clergyman disposed to offer or accept such aid can communicate with Rev. E. P. Larken, Gatton, Reigate.

intercessory prayer, and a special prayer for the use of the members. No doubt there is a danger of its becoming an empty formality. This is a kind of objection we have heard of before, and we need not be too much alarmed at it. I see no valid objection in the possibility of its being occasionally forgotten. It may be forgotten, and revived. Any suggestions on the subject can be sent to Rev. S. J. Scott, St. Saviour's Vicarage, Battersea Park, S.E., and they shall receive the attention they deserve.

30. On the reconstruction of this see, each diocese took the patronage that belonged to its new territory. What belonged to the old diocese was chiefly in Herts and Essex, so St. Albans of course kept it; and as most of the Winchester patronage lies in Hants and the western part of Surrey, Rochester, save for what came from London, had no compensation south for what she lost north. Consequently, in the place of seventy-six livings, which the Bishop of this diocese formerly had at his disposal, there are now but thirty-two, of which a considerable proportion are but a sort of ill-paid curacies, carrying all the responsibilities of incumbents. This works badly in two ways. First, the Bishop has but slender opportunities either of recognising or shifting good men, who, jaded with the monotony and disappointments of a town charge during many years, might, if happily transferred to another living, find new vigour infused into them, as well as benefit their former parishioners by the change. As I look round me, I see many cases where a simple change of work (not through clerical exchanges, always hazardous

and sometimes disappointing, but by other preferment) would cheer a worthy individual and give the Church a stir. This is impracticable now. Then I fear my young clergy may soon find out how little I have to give them. Not that the curates so far have much reason to complain; for out of five livings that have fallen to me since my consecration, three have gone to curates, and the fourth was to a South London incumbent. But it is as reasonable for them to expect to be preferred as it is for me to wish to prefer them. There is a modern call for Boards of Patronage. In a certain form they exist already in the shape of trustees, chapters, and colleges. Is it quite clear that they are more infallible than other patrons? My fear about boards is that they would presently lead to canvassing, and a tendency to job; and that a divided might be found a weakened responsibility. The patronage attached to this see should, in the interests of the clergy, be increased, and I hope to be excused the simplicity of suggesting that if patrons in the diocese, who have no special territorial connection with the benefice in their gift, would consider the suitability of transferring it to the see, the Bishop would no doubt have even more opportunities than now of incurring criticism; but the Church would be strengthened, if better justice were done.

CHAPTER IV.

COUNSELS AND DIRECTIONS.

“That which really draws us to itself is the sight of a man who knows the value of truth, and who is strong in knowing it; strong enough to be perfectly courteous towards opponents, and to be withal entirely unyielding; strong enough to feel that he can afford to be, and is bound to be, considerate and tender.”

H. P. LIDDON, D.D.

31. A CAREFUL study of the Visitation Returns, while it has happily convinced me of the thoroughness and efficiency of much of our parochial work, has not diminished the uneasiness I have long felt as to serious, perhaps inevitable, shortcomings. It is my duty to be candid, while it shall be my effort to be just.

Among the useful debates at the Diocesan Conference none was more useful than that on Baptism; and a committee appointed to report on the subject may offer suggestions of value. Of the total number of baptisms in the diocese you have been already informed (Chap. II., p. 29); few perhaps will be satisfied with it. On two points I wish to speak with emphasis. First, that at the present moment the attention directed to one of the Sacraments—Holy Communion—is out of all proportion with that given to the other, Holy Baptism. Yet in the Epistles of St. Paul the proportion is all the other way. A somewhat careful

examination enables me to say, that to fourteen passages, where, by figure, or exposition, or even allusion, Holy Baptism is mentioned, there are only three bearing upon the Eucharist. This monopoly of attention to one Sacrament, almost to the exclusion of the other, may bring hurt and loss. May I also say that, while I hear with interest and thankfulness of large numbers of unbaptised children being brought together to be publicly presented to Christ (Xavier in India irresistibly occurs to me), a serious misconstruction of the holy rite may ensue, unless such services are conducted with marked solemnity, accompanied with distinct instruction, and impressed by practical advice. These occasions should be eagerly seized for explaining the doctrine of Baptism, pressing its privilege, and inculcating its responsibility. Parents should be admonished, and sponsors encouraged. Confirmation should be urged as its proper complement, and Holy Communion explained to be the continuous edification of the soul then formally initiated into grace. A grave apprehension possesses me, that comparatively few of us expound with sufficient precision, or press with adequate seriousness, what Baptism bestows, implies, and assures. Yet actually it lies at the very foundation of the Christian Covenant; and to water down its vital value as an effectual means of grace into a mere formal admission into Christ's visible body is to rob Christian parents of their irresistible claim on the Divine Fatherhood, and to sap the faith of prayer. Sometimes let the incumbent of the parish take the baptisms himself, instead of always delegating them to his curates. A special week-day

evening service will be found convenient. Let a marked tenderness to the little ones, a holy solemnity in the conducting of the service, impress all present with the blessed reality of what is being asked and given. Then parents will no longer go away shocked by slovenliness, or chilled by formalism; and the blessing that begins with the child may end in the home.

There is moreover one thing all can do, and without much trouble. The wonder is that it is not always done as a matter of course. Let the clergy specially inquire both in Day and Sunday Schools if any of the children are unbaptised. Not without cause do I name this. Quite lately a clergyman recently appointed to a parish in South London ascertained that out of 400 children on the books in the Day Schools, 85 had not received baptism. This should never happen again.

32. About Confirmation my heart is very full, and I must resolutely check my pen. Our catechumens are steadily increasing. In 1878, when we were in arrear with them, seventy-five confirmations produced 8022; in the present year sixty have produced 8500, which will be 9000 before the year is done. But if it be a correct estimate that makes one in a hundred each year the normal standard, our number should be at least 18,000, a total which, for at least one person's physical strength, might be a severe though exhilarating trial. I cannot disguise from myself that, as a rule, there is no better test of the vitality of parochial work than the number and quality of the confirmees; and, while I have no desire to see candidates presented who are unsuitable to receive Communion afterwards, there may occasionally be too

much rigorousness in expecting subjective credentials of spiritual fitness.

Will you ponder the advice I proceed to give you on almost the most important function of your office? Make the Confirmation Class a permanent element in the year's work, preaching on the subject before you commence your classes for instruction, and definitely instructing your workers, especially the Sunday School Teachers and other lay helpers, to make the subject known in the parish. While in some cases the greatest effort may best be made in alternate years, be careful to let none escape in the intermediate year through lack of notice or teaching. Especially discountenance the growing habit of deferring Confirmation till they can receive it in their own church. Many slip through this delay, who would otherwise have attained it. It is not quite fair on the Bishop. What is far worse, it practically distrusts the grace of God. As to fitness and age, the Prayer Book apportions the responsibility between Curate and Bishop. The intellectual conditions of being able to say the Creed and Ten Commandments, and of being further instructed in the Church Catechism being satisfied, the curate is to "bring, or send in writing, the names of all such persons within his parish, *as he shall think fit* to be presented to the Bishop to be confirmed." The Bishop, "*if he approve of them*, shall confirm them in the manner following." Let me advise you to exercise this important discretion, and never to be content with mere mental fitness, unless there are signs of godly purpose, and honest self-surrender. Rely on me, for using mine. While I desire to give my clergy all

reasonable liberty in the exercise of their responsibility, I intend for the future never to confirm children under twelve, unless special application has been made to me beforehand, and sanction obtained for their being presented. For I am honestly uneasy at the increasing number of children of tender age presented for the rite. Quite appreciating the motives for presenting them early, and conscious that no cast-iron rule is free from difficulties, I still feel that capacity for grace is the one thing to consider, and that in the great majority of instances capacity depends on years.* Sometimes you will often find yourselves disappointed at the last moment of promising candidates through the influence of Nonconformists, who, while they dispute the apostolicity of Confirmation, deride its formalities, and deny its grace, with a curious inconsistency resent its influence. This must not too much disturb you. Ridicule, on the other hand, will deter many from making their confession of Christ. This again must not tempt you to despair, but move you to fresh exertion. While carefully preparing them for Holy Communion, do not lay an undue stress on their first Communion; if you do, you may help it to be the last. Aim at the conversion of the heart. Use eagerly, thankfully, trustfully this blessed occasion of winning them to the Saviour. Look after them when the rite is over. If possible use them for Christ. No part of our work so surely or so permanently repays us as this, if our diligence deserves it. Your youthful disciples may themselves be made useful in bringing their kinsfolk

* See Archdeacon Norris's 'Easy Lessons on Confirmation,' pp. 80-82.

and friends to the ordinance that has proved their own blessing; and the Church will grow in numbers and in life.

33. This let me add as to the number of the confirmations, that if the clergy would consent to have them earlier in the year, I could give more than now. But I must get them finished in May, both on account of the fatigue to all concerned from long services in the hot weather, and because the rest of the diocesan work is practically shelved till this is done. Almost every one presses for them in Lent, and yet declines them in February, because Christmas interrupts the classes. Yet quite the best confirmation I ever hold, whether for numbers or quality, is at Lewisham on Septuagesima Sunday, for St. Mary's and St. Stephen's. What is so well done in one parish might be imitated with success in others.

34. Celebrations of Holy Communion are, on the whole, sufficiently frequent; and where it has seemed well to advise an increase of them, a ready compliance has almost invariably been promised. The "regular" communicants throughout the diocese amount to 47,080, and the number has been corrected, where necessary, on the understanding that "regular" does not mean "average," but the habit of communicating according to the rubric at the end of the Communion Service, at least three times a year. On Evening Communions I must not be silent, for in 100 churches in the diocese the returns show them to be celebrated, while, in the metropolis generally, they appear to have increased from 65 in 1869, to 267 in 1880, a circumstance which

would not readily be accepted as significant of a corresponding augmentation in the clergy of the Evangelical school. Four years cannot make me forget that at St. Giles's I instituted the practice, and at St. Pancras continued it, with an entire conviction both of its suitability and necessity. But this shall not diminish my anxiety, if possible, to get behind the grave prejudice that clearly exists against it in the minds of brethren whom I deeply respect; and while vindicating the liberty wherewith I believe we may suitably claim to be free in this matter, to appreciate and to consider their difficulties. Is it illegal? I take it to be in this respect precisely on a footing with early Communion, neither more nor less. Perhaps the Prayer Book contemplates neither. Is it un-Catholic and inconsistent with antiquity? The Blessed Lord Himself instituted it in the evening. For the three first centuries, until it became abused, it was certainly celebrated occasionally at that hour. But were this argument ten times stronger than it is, it is not worth a feather's weight in the face of the undoubted liberty of the English Church to decree rites and ceremonies for herself, as and when she thinks proper. Nay, I would eagerly fling all the traditions and decrees of the mediæval time into the Dead Sea sooner than rob one humble soul for which Christ died of the Blessed Sacrament of His Body. Is it inconsistent with that clearness and devoutness of spirit, which the recent partaking of food might be supposed to endanger? Precisely as much so as a mid-day Communion. The poor have no experience of late dinners. Is it irreverent or slovenly? If it be, it is the clergyman's fault. I

have never found it so. But is it *necessary*? From an experience of twenty-four years, emphatically I say *it is*, and while fully appreciating the important experience of those who think otherwise, I claim hearing and respect for my own. The mother of a young family, the busy household servant (especially where there is only one), the working man often late marketing on Saturday night, and who needs his Sabbath rest for body as well as soul, the medical man, and where she is wanted at home, even the Sunday School teacher, these value and require Evening Communion, since not only is it often the only time possible, but it is the time when the day's labour is over and the evening rest is come. If in some cases it might be an exaggeration to say that any other hour is *always* impossible (yet those who know the selfishness of ungodly employers, will confess that occasionally it may be), an Evening Communion will often make the difference between an ordinance received once a month and once a year. While I would never press Evening Communion, nor even hastily introduce it without cause, God forbid that I should discourage it where the people value it, and the attendance is sufficient. At St. Pancras I was careful always to have an early celebration on the same day, so as to disappoint none who valued the ordinance weekly. This avoided a stumbling-block. Let us give freedom and take it, protecting ourselves, and considering our brethren.

Let those who prefer the Eastward Position as Catholic and Rubrical no longer be stigmatised by those, who differ from them, as playing at Popery. Let those who, because they honour their Lord, and desire in the

highest way to edify His people, celebrate occasionally in the evening, if they think proper, as the most convenient time for their flock, be no longer coarsely scolded by brethren who deprecate the practice as if they dishonoured Christ, or scoffed at antiquity.

35. On Church Day Schools in the diocese I am in a position to speak with thankfulness and hope. Occasionally it must happen in an area like ours that the struggle becomes useless, and then, as a Bermondsey incumbent put it at the Conference, with spirit and a certain pathos : the only question is—How can we surrender with the least harm? A Committee of the Diocesan Board has been appointed to consider the subject; and, as advice sometimes implies assistance, struggling schools in the diocese may eventually gain. On the whole, our schools have wonderfully held their own. Among them are some of the best in London. Not a few are quite independent of voluntary subscriptions, being supported by a high fee and the grant. Here and there local energy used with intelligence has picked up a set of schools tottering on its last legs, and placed it in the front rank. Lay Churchmen are beginning to see that Church schools must be maintained, not only to ensure the teaching of Christianity on the Anglican standards, but *on the basis of the Creeds*; and are shrewd enough to understand that if they are once broken up and dispersed it will be impossible to get them together again. The clergy, too, feel that they are essential not so much to their personal power as to their religious influence; and in a spirit, beyond all praise, consent to the often depressing burden of financial difficulties, if they may keep under their own

pastoral care the lambs that the Good Shepherd loves. It may be added here that in the neighbourhoods where Board schools have amply provided for Elementary Education, the Church might do wisely, instead of giving up her school fabrics and her educational function, to start *middle class schools*. Almost everywhere they are wanted. A little courage in supplying good teaching power, with financial carefulness, would in suitable neighbourhoods command a certain success. The Church influence would on the whole be augmented rather than impaired, and a good fee would, if the teaching were found worth the money, amply cover all risks. The subject may well be brought before the Diocesan Board. It must not be lost sight of. But I also say, let the National Society have the gratitude of all true Churchmen. For seventy years it has watched the growth, developed the machinery, asserted the rights, and guided the action of our voluntary schools; and ever since the passing of the Elementary Education Act has kept our courage strong and our hopes bright. A recent offshoot of its considerate energy has developed the "Church of England Poor School Relief Fund for the Metropolis," which has been of conspicuous value within our own area. In three years time it has voted to thirty schools in the diocese (to one twice) in the shape of distinct grants £1075; has made school-loans to nine parishes amounting to £1740. The wisdom of such help as this, as well as the kindness of it, are self-evident. Well has it been said, never needed it to be better understood than now—"Education is but added capacity for good or evil."

No. of Day Schools in Diocese.	No. of Children on Books.	Average Attendance.	Voluntary Contributions.	Schools in alleged Danger.
515	79,336	60,576	£22,728	37

36. About our Sunday Schools, I should like to feel assured of three things. That the incumbent himself takes pains systematically to instruct the teachers in the art of teaching. For it is the quality of the work, not the quantity, that should be improved. That the discipline be sedulously looked to, for without it a school must go to pieces, and the sooner the better. That rigorous care be observed to discountenance the pernicious habit of private rewards from the wealthier teachers; and to check the sometimes preposterous expense of treats and prizes. In some squalid parts of the town adult Sunday Schools have been worked with success. Could not we try them? They might be placed under the management of our "female brethren."

Let me end with a quotation from Professor Mozley: "It is Christian doctrine which lays hold on the human heart, and gives the power and effect to moral teaching. If we want people to act upon what they know here is the motive, the stimulus lies in the vision of another world, and the hope which such a revelation kindles. Human nature must have a prospect before it, and Christianity alone gives it a prospect."*

A question was put to me the other day by one of yourselves so significant, that I pass it on to you. What

* 'University Sermons,' p. 380.

are we systematically doing to teach the children in our schools the way of private prayer ?

Parishes without Sunday School.	No. of Sunday Schools.	Children on Books.	Average of Sunday afternoon attendance.	Number of Teachers.	Bible Classes.	
					Number of Classes.	Members.
11	586	82,424	60,418	7063	211	4035

*

37. Offertories, and, indeed, almsgiving generally, do not look satisfactory. With splendid exceptions to the contrary, I doubt if among the religious communions in the country we take the place as contributors, in God's house at least, to be expected of English Churchmen ; and while it may be plausibly retorted on us as an argument against endowments on the one hand, and pew rents on the other, I am more concerned to discover the cause than to conceal the fact. No doubt, in late years, we have had no church rates to fall back upon for our expenses ; yet Dissenters have never had them. Still it is a certain factor in the case. It is also worth considering whether the Offertory at every service has not had some effect in creating a pernicious ingenuity for producing the very smallest coin to meet incessant demands. The Offertory system is still on its trial, and may eventually be modified. This I am clear about—that as present advised, I will never consecrate a church where the only endowment is to be supplied from the Offertory.

The table on the next page gives interesting statistics on the subject of Diocesan Finance. It seemed so im-

* Canon Richardson has an admirable monthly service in Camden Church for children of the upper class. Ask him about it.

portant to ascertain to what extent the laity are willing to support Church objects that I hoped my brethren would pardon me for inviting the information.

1880.

Offeratories or Collections in Church, exclusive of following.	Church Building or Restora- tions.	Choir.	Divine Worship.	Missions.	Clergy Stipends.	Total.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
40,014 17 1	37,250 8 7	16,884 3 4	52,724 18 1	18,430 8 4	9826 1 8	175,130 17 1

38. Our Conference discussion on Rubrics, while it was useful in its opportunity for debating familiar controversies, even interesting for a pungent criticism on Bishops, to me was disappointing, because of its failure to raise the one question of importance—*what rubrics are vital to our work*. Every one, I suppose, in turn has at some time in his life, unwittingly, and, no doubt, unwillingly, violated some rubric or other. This disturbs no person of sense. But it is affirmed with warmth, and not without reason, that to punish some clergymen for violating the rubrics, and not even to notice others for neglecting them, is a justice which requires to be explained. It seems to me that the entire Church has of late made a distinct advance in its appreciation of the importance of observing rubrics, both out of respect to authority and a desire for peace. That was a significant sentence, as sincere as it was significant, in Bishop Perry's memorial to the Archbishop of Canterbury, "We fully recognise the authority of the bishops to exact a rigid observance of the Rubrical law of the Church from

all parties within her pale ;” while many will quite consistently fail to “perceive how justice can require such an observance of Rubrical law as would place the revival of obsolete rubrics involving no essential principle in the same category with long discarded ceremonial.” If, not without some reluctance, I venture to indicate distinctly, I hope temperately, what procedure on your part may help for peace, while also edifying the Church generally, you I know will not be slow earnestly to consider as before God your duty in the matter. Only, when your course seems plain, be sure to consult your people, and while discreetly inviting confidence in yourselves claim sympathy for your brethren. A certain sacrifice of feeling may be necessary : and a brief misconception must be risked ; but past experience convinces me that in the great majority of cases your motives will be appreciated, and your counsel followed. Rubrics may perhaps be roughly distributed into three classes, of *worship*, *edification* and *faith*. Under the first, are the rubrics of daily prayer, Baptism during Divine Service, reading the offertory sentences, with the prayer for the Church Militant, and the suitable observance of Saints’ Days. Where the income makes the staff adequate, still more if the congregation wish for it, at least one daily service is a rightful privilege. In mother churches the parish has a real claim for it. Nothing so diminishes the dignity of Holy Baptism as huddling it into a corner of the day when the church is empty and the worshippers few. The prayer for the Church Militant, with the offertory sentences, adds barely four minutes to the service. A slight curtailment in the music would make it easily

practicable ; still it should be introduced with caution. Among Rubrics of Edification shall I be thought fanciful in placing that which enjoins the presenting and placing the elements on the Holy Table immediately before saying the prayer for the Church Militant? Edifying, because suggestive of an obvious truth. When the Bishop of London enjoined it on his clergy during my incumbency at St. Pancras, I summoned the congregation, not to invite their counsel, but to explain my obedience. In most of our town churches Holy Communion is celebrated every Sunday, as it ought to be. At St. Pancras we always had an early celebration on Saints' Days, often accompanied with a brief address. While the great number of communicants has in some churches made it convenient that the words to the communicant should be said to a railful at a time, instead of singly to each, I cannot doubt that the latter is the intention of the Church, and that it is desirable to follow it when possible. The Rubric of Faith is that which enjoins the public saying of the Athanasian Creed on certain days. It appears to me that it is a clergyman's duty simply to observe the Church's orders, and that he is not responsible for what he may consider to be their indiscreetness. As to the black gown, it is absolutely immaterial. Personally, I prefer the surplice, for it prevents an unnecessary change of habit at an awkward moment ; but I am not aware that any formal judgment has ever been given on the matter : and it involves no principle. As to surpliced choirs : if the choirs themselves like the surplice, why not gratify them ? When north of the Thames we see them in St. John's, Paddington,

and St. Michael's, Chester Square; and south of the Thames in Christ Church, Greenwich, and Trinity Church, Lee, it is an unreasonable bigotry that identifies them with party.

Understand, I do not insist, but I advise, and from a sense of duty, which, for peace in the end, risks a brief impression of imprudence. The alteration, where needed, can be gradual, but let it be faced. No doctrine need be diluted, no principle compromised, no pledge broken; simply the Church obeyed, and fair-play done, and the sense of justice satisfied; and so Spenser's famous stanza—

“Words sharpely wound, but greatest griefo
Of scorning grows,”

might be less able to find illustration among us.

39. The Church Mission Society have appointed the Rev. J. Cullen, M.A., to devote himself, under my direction, to special mission work in the diocese, and I trust that his labours may be appreciated by you and owned by God. He will conduct parochial missions on the invitation of the clergy, and also be ready to preach. He is represented to me as possessing special qualifications for the work. It needs special qualifications.

40. By this time some of you may be thinking that you have had enough of statistics and machinery; you would like a word about your spiritual functions. You shall have it; and first about preaching, on which I cannot speak too humbly and tenderly, since the longer I do it, the harder I find it to do. My younger brethren, there are two chief canons of pulpit preparation; one that we should take as much pains with it as

if everything depended on our own diligence, the other, that we should as entirely lean on the grace of God as if His Holy Spirit at the moment gave us every word. Take care of your English. Teach, explain, persuade. Let every sermon have its nails, and drive them in ; each class of hearers its share, so that none need go empty away. Nothing is so little to be taken for granted, even in what may be called an educated congregation, as that the people are accurately instructed in the truths of the Gospel. While you think they follow you, often you are soaring miles above them. The hard but the essential thing is to know how to translate the ideas and terminology of theology into transparent and dignified English prose. Beware of words without thought, substance without light or colour, morals without dogma, your own word cramming out the Word of God. One idea in a sermon, if thoroughly explained, happily illustrated, and practically enforced, is quite enough for an ordinary congregation. To be listened to is the first thing, therefore be interesting. To be understood is the second ; so be clear. To be useful is the third ; be practical. To be obeyed is the fourth : speak "as the oracles of God." We hear a good deal now about "ten minutes'" sermons, but really they are the hardest thing possible, much harder even than catechising, and not one man in a hundred can do it. If it is true that the world is growing tired of longer sermons, be sure that is the preacher's fault. The great themes on which we speak are as important and attractive as ever. Men will always listen if they see that we mean what we say, and want them to believe it, and so tell out of hearts on fire with Divine love, what God thinks of

them, feels towards them, wants from them, has already given into their hands. For what we all need more to learn is simply to preach Jesus, in the glory of His Person, in the fulness of His salvation, in the power of His blood, in the beauty of His life; the Presence which makes His Sacraments potent with virtue, the Sympathy which sheds on the saddest heart peace and light, the Intercession which procures us grace, the Return which shall crown us for our kingdoms. As to your general work, let it be *in proportion*. There is a subtle peril of services becoming multiplied until they become mechanical, and also take the place of even nearer duties. Let nothing diminish or discourage the Visiting of the Sick. Here is a test both of the quality and motive of our work; also a help to sympathy and a goad to intercession. He who visits best in the week, knows his people best on the Sunday; and deserves to be most at home with them, for he will have won his way into their hearts. Also what true pastor of souls has not found his faith strengthened, his self-knowledge deepened, his experience matured, his sermons pointed and softened by "heart affluence of discursive talk" in private with his people on the great themes, which they expect to hear from his lips, and by solemn and tender communion in time of sickness and sorrow? Let the senior clergy think kindly and wisely about the spiritual circumstances of their younger brethren, and be careful how they unwittingly compel them to more sacramental observance than is suitable for their ripeness of age in Christ. I have reason for this caution. Perhaps nothing is so agreeable as laying responsibility about anything on somebody else. While I do not wish to be guilty in this

respect, I must not conceal my impression that on the clergy in middle life, especially those whom God puts in trust with young brethren to train and influence, the future of the English Church mainly hangs. "A heart at leisure from itself to soothe and sympathise" is a blessed gift; even more blessed is the heart that contrives and compels leisure for close and special fellowship with God. Do you remember Vinet's lecture on 'La Solitude Recommandée au Pasteur'? I can only say I wish it was engraved on every clergyman's heart. For it is *what we are* that makes us potent for God, more than what we do or know (though doing and knowing help to make our totality), and what we are means our use of the grace of God. On my brethren the country clergy, the monotonousness of whose duties must sometimes dishearten them, as the illiterateness of their hearers may tempt them to think that pains and learning are only thrown away, I would impress this, that no work needs more skill, shall receive more blessing than theirs, if done faithfully. Their Master watches them, though they seem forgotten by men. Passing the other day through a remote country district, I observed a field of vegetable seeds ripening for the market. It seemed a parable. A country pastor should grow seed, as well as sow it, not only for his own flock, but for others, by thoughtful preaching, diligent study, and holy life. "A stone that is fit for the wall is never left in the road." It is hard to get rid of disappointments which you recall every day, and of vexations that meet you when you go out at your own gate. A London clergyman, when some unusual anxiety troubles him (there are, of course, other consolations), can put on his

hat and walk down Oxford Street. When he comes home the trouble is still there, but it looks different. There is no Oxford Street in the Hundred of Hoo. Not that I forget the onerousness of a town charge, where the labours can never be overtaken, and some of the duties can hardly be looked at. But the activities stir, and the opportunity brings out of a man all the goodness in him, and there is a sort of "rapture in the strife" with ignorance and evil, and one trouble comes so fast on the heels of another, that you cannot think of both at once. In the country Shakespeare's words are often a man's secret experience.

"Wishing me like to one more rich in hope,
Featured like him, like him with friends possessed,
Desiring this man's art, and that man's scope,
With what I most enjoy contented least,
Yet in these thoughts myself almost despising."

In spite of the delicious joy of children and the love of books, the horizon seems dull and low, and if the happiness of life consists in its interests, not in its possessions, the sore heart will sometimes corrode itself into discontent. Yet let the diligent tender-hearted pastor, perhaps also scholarly and refined, take this to heart, that if he diligently feeds his few sheep in the wilderness, his shall be as bright a crown and as glad a welcome as his brother's in the great city, whose name is more before the world, and whose grand duties bring their own reward with them, but whose wider usefulness is often equi-poised by private discipline, and who sometimes covets leisure, that he may think and pray.

CHAPTER V.

CHURCH PROBLEMS.

“Serious sympathy is the only thing that can really justify us in forming judgments about one another, or giving one another advice. How superficial, how lightly made, how soon forgotten, are judgments of our brethren, which seemed so solemn, and which tyrannise over us so.”—REV. PHILLIPS BROOKS.

41. THE English Church has her ground to hold and her mission to accomplish in the face of a fourfold difficulty. The circumstances of our own diocese, which bring us into special relation with the problems about to be handled, must be my excuse for handling them. There is Rome, with her magnificent claims, her consummate organisation, her sonorous authority, her grand traditions, watching us eagerly, waiting for us patiently, sometimes scorning, sometimes loving; never abating an iota of her claims, nor diluting a sentence of her dogmas; captivating the imagination by her picturesqueness, imposing on the will by her power. Do not despise her, for nothing serves her purpose so well. Do not mouth at her, she is worth all the reasoning we can find. Single souls, and beautiful, still go out from us to her, and seldom come back. Exaggeration and ignorance, a spurious liberalism and a petulant bigotry, equally play her game and fill her ranks. What we have to do, is in Carlyle's words, to remember that “the Popedom will

not die away entirely for some time yet, nor ought it. We may say the old never dies till this happens, till all the soul of good that was in it have got itself transfused into the practical new." * By our study and preaching of God's holy Word, by our love of primitive order and apostolical preaching, by calm faith in the presence of God the Holy Spirit among us, by satisfying the souls of our people with the doctrines of grace, we shall most effectually baulk her plans and arrest her progress. "Better to cling fast to that great and unique English communion whose future opens such magnificent promise, even as its roots are struck so deeply in the remote past of English history; which offers her children a liturgy which is pure as well as stately, teaching the mind as well as directing the emotions, which holds firmly to the faith of undivided Christendom, which does not lock up the Word of God, but reads more of it to her children than any Protestant sect does, not to speak of Rome; which does not mutilate the Sacrament of Christ's love, nor practically deny the efficacy of Christ's mediation, . . . and above all, which worships God in Christ alone, not giving His honour to another, nor making external union with a mere man, rather than internal union with Him, the test of obedience to His will." †

42. "Ritualism," in the opinion of one who sees "much beauty" in the practice of the Ritualist clergy, and "no little truth in their teaching," has for its adherents "the only reputable body of men in this

* 'Heroes and Hero Worship,' p. 216.

† Littledale's 'Plain Reasons against Joining the Church of Rome,' pp. 223-4. S. P. C. K. 1881.

island, who maintain that they are not bound to obey Acts of Parliament and courts constituted by them." Mr. Frederic Harrison adds as advice which some of them do not seem indisposed to accept (though others will detect Sinon's voice in it), "We do not ask them to 'come out of' the Church. Let them work till they have made the Church of England as completely free as to-day is the Church of Ireland from all kinds of lay judges, and every sort of parliamentary dictation."* The substance of the controversy appears to be this, put as fairly and dispassionately as I can. Ritual, whether in ceremony, vesture, or position, is, apart from doctrine, a matter of indifference. Yet there is no inherent reason why it should not symbolise doctrine, and thereby help it, if the doctrine it symbolises be that of the Church's formularies. It is simply a question of suitability and degree. Still it should be remembered that in two distinct instances—the use of the cross in Baptism, and kneeling at Holy Communion—the Prayer Book carefully repudiates doctrinal significance. The enjoined use of the cope in cathedrals must have its full weight in the argument; yet the devout wish to show special honour to the Person of the Lord by using a distinct vestment for the Eucharistic service will never succeed in dissociating itself in the minds of ordinary Churchmen from the theory of an objective Presence. The Church in each country is free to regulate her ritual as she thinks fit. This is a liberty expressly reserved by our own Church in the 34th Article, "So that all things be done to edifying." The suitability of altering

* Letter to *Pall Mall Gazette*, Nov. 13, 1880.

it is a fair matter for discussion, but *no individual* or *set of individuals* can settle it; it is only for the Church herself to decide. A certain rubric known as the Ornaments Rubric came some years ago to be thought important, and an interpretation was put on it that to non-legal minds then (and to many even now) seemed the plain meaning of the words. With this interpretation went a disused ritual, and a supposed obligation of observing it. Certain clergymen honestly feeling the rubric binding on them, with the ritual it was thought to inculcate, began to carry it out, *suo motu*. What, with some of them at least, made the ritual of value, was the conviction that it symbolised a doctrine of the Eucharist which the Church had nearly lost, but ought not to lose. It must also be added, that with this ritual often went also (thereby causing much additional and reasonable alarm) the revival of the practice of confession, some fierce and imprudent bluster against Protestantism, distinct expressions of the desirableness of reunion with Rome, and an attitude of uneasiness, if not of resentment, at lawful authority. You will all be ready to admit that such a view of any particular doctrine going with ritual can only be a private one. While the candour of those who thus allege their motive, and on the ground of it adopt the ritual, is commendable, and indicates their sincerity, it cannot extenuate the gravity of their conduct, nor in any adequate degree establish their point. That can only be accepted after technical examination by competent persons not prejudiced in the case. Years have gone on, much argument and controversy have debated the matter,

divers ingenious theories (none quite satisfactory) have accounted for the rubric remaining as and where it is. Quite recently a final judgment has been given adverse to what for convenience' sake may be called the Ritualistic interpretation of the rubric. Then the question arose, would it receive submission? It was a great opportunity could it have been seized. Had those who had been unwittingly misinterpreting the rubric, meaning to be its truest interpreters, come publicly forward and said: "We still think our view right, and our wish to unite ourselves with Catholic antiquity becoming; but we must not challenge authority. Conscience forbids it, and we yield because we wish to keep the Church together," the chances are that English Churchmen, not slow to generous impulses, would have found some way of conciliation that should have compromised no one, and the matter would have been settled before now. But such submission was not given, and—you know the rest. While it seemed unjust to their congregations to surrender a ceremonial to which they had become strongly attached, it was painfully inconsistent for themselves to confess that they were wrong, when the rubric was still there. To be sure, it may be inferred from the circumstance of the appeal being made by themselves to the Final Court, that had it gone for them, they would have accepted it, and then the dispute about jurisdiction would not have arisen. But when it went against them, to accept it was found to be putting the Church under Cæsar; and in what a Presbyterian would call testimony for the spiritual Headship of Christ, the decision of a civil tribunal was repudiated almost with scorn. So now matters are

at a deadlock. If the Church could meet in Synod and make a solemn declaration on the subject, some think the difficulty would be settled. But who is to summon the Synod, and what authority would make its decrees binding? The personal monition of the Bishop seems to many the best practicable solution. The Prayer Book plainly in certain cases inculcates it, and I suppose the often quoted oath of dutiful obedience means something, and has some such difficulty in view. Nevertheless, it is intelligible that an English incumbent should not be too eager about an autocratic method of regulating his conscience; and if the Vicar of St. Alban's, Holborn, were made a Bishop to-morrow, his ruling might, in the exercise of his proper discretion, be quite different—say from mine. Last winter all of us were distressed by the unsuitable imprisonment of some unwise but well-intentioned clergymen for an open contempt of court, and certain foremost Churchmen of capacity and high character, in a memorial presented to the Archbishop of Canterbury, "having regard to the uncertainties which have been widely thought to surround some recent interpretations of ecclesiastical law," suggested "as the immediate need of the Church, a tolerant recognition of the divergent ritual practice." The signatures to the memorial were numerous and weighty, though it might have been better to have dispensed with names which had already assumed the toleration without waiting to ask for it. The only surprise I felt was that the toleration already given was not more fully recognised, unless, indeed, toleration means *sanction*. "Toleration of divergent ritual" has been already conceded very largely by the Bishops; in no diocese has it been more urgently needed than in my

own. As I said in my place in Convocation, "Some of these clergy are men for whom I feel a deep and sincere affection. Glad should I be if I felt it my duty to go among them, as I know some honestly desire me to do. I cannot. But apart from this, I think none of them will say that I have ever harassed or troubled them, or preached at them. I have always licensed their curates and confirmed their candidates."

In my Pastoral I indicated the line I felt compelled to take towards clergy and churches where illegal ritual is practised. Right or wrong, it has been carried out with neither vacillation nor partiality, and those who hastily predicted that it would be easy for me, and a relief to my brethren, did an injustice to us both. Yet one of them generously said to me, "We all feel that with your views you could not act otherwise." If you ask what good has come by it, this, I think, and I feel guilty of no poltroonery in saying it. The public uneasiness has been so far conciliated that in a diocese, with very much of an ultra Protestant element in it, no formal application has yet been made to me to institute a prosecution. Also that while it was hardly to be expected that existing illegalities would be at once discontinued, there has been no increase of them. A deliberate introduction of them, after the Courts have spoken, would, of course, be in quite a different category of disorder from the maintenance of ritual introduced before the final decision; and might be understood as a direct challenge.

The greater the peril, and Ritualism has a peril, the more need of all kinds of circumspectness in meeting it.

Forgive the pleasantry, but the Bishops are the persons who really deserve toleration; and sooner or later we shall

get it. Is it quite fair to pelt us with tempestuous reproaches? to refuse to wait for results? to invent, and then to condemn? to have no leisure for justice, and with a pen full of eager ink to denounce actions of which not only the motives, but the very facts are unknown? When Solon is hasty, what can you expect from Thersites? "*Impavidum ferient ruinæ.*" For spite of the incapacity of her rulers, the ark of the Church still rides over the waters on her errand of life and grace. My own soul longs for peace, that we may get to work and with undivided strength grapple the task before us. But it must not be a base peace, at the expense of discipline and truth. The Crown has just appointed a Commission of very distinguished men, perhaps a thought too numerous, to consider the question of the Courts. Let us give them our sympathy and prayers, for it is a thankless task and a hard one. During last winter I had arranged throughout the diocese a series of meetings for frankly considering with the clergy the difficulties of the question. But, after I had held two, the great snow came, and interrupted the others till Convocation (for which I had desired the information) was over. Many of the clergy appear to wish the disciplinary authority of the Bishop to be revived in his Consistory Court. I fear no kind of jurisdiction will ever quite recommend itself to those who may suffer from it. The Provincial Courts will of course remain. The difficulty is to find a Final Court as a proper substitute for the original Court of Delegates, in which the Queen's Supremacy shall assert its proper dignity and yet the spirituality have its full voice in the ad-

ministration of discipline. It was a strong Commission that advised the jurisdiction which is in substantial force now, but of which some of us seem tired. It is a strong Commission to-day, and I earnestly hope they will take time enough for coming to a decision, and that they will not be chagrined, if their advice is not acceptable to all. The English Church, like other public bodies, has its irreconcilables, who serve a very useful purpose, but whom nothing will ever conciliate or satisfy, except sheer liberty to do just what they please. They cannot too soon understand that it will never be granted them; and that if we cannot win their assent we do not fear their violence. But there are many, very many, who do not say much, and neither fret nor bluster, but who are seriously uneasy at the present relations between the Church and the Civil power, and who feel that some rectification of the existing balance of authority should at least be considered. They are worth conciliating, for they are among the most dutiful and valuable of the Church's sons; and if the new Commission can adequately persuade them that due attention has been given to what they feel to be solid grievances, a substantial service will be done. But there is still a more excellent way. "If a Church is full of errors and foolish practices, while it is possible to attack those follies outright showing conclusively how foolish they are, it is possible, and surely better to wake up the true spiritual life in the Church, which shall itself shed those follies, and cast them out; or at least rob them of their worst harmfulness."

43. While it is characteristic of all classes of English-

men to underrate their antagonists, it may prove a serious danger to Churchmen. Are we quite at sufficient pains to measure the living forces of Nonconformity? I want, without even glancing at a question of a purely speculative nature—either the imminence or the result of an impending conflict, which, when we get into it, may stir a fiercer animosity in the country than has been seen since the great Rebellion—to try to weigh one element of the strength that is now arrayed against us, which we ought to know best, though we know it least, in the fixed principles, the intellectual gifts, and the personal influence of the recognised teachers of Nonconformity. This is of equal importance, whether we hold all Nonconformity to be a sinful violation of the Church's Divine order, or whether we feel that to identify it with the New Testament sin of schism is an intolerable and ignorant injustice. Various are the arguments, both in solidity and cogency, for depriving the English Church of her supremacy. Only two seem to me of real moment, but they are serious. There is the objection felt by spiritually minded Nonconformists to the standards and formularies of any one communion being held to be representative of the Christianity of the rest. There is the undeniable anomaly of a spiritual community being subject to the "temporal dictation of politicians and indifferent laymen;" of "ministries appointing the Bishops, whilst a Parliament of fifty sects settle the ritual in schedules to its Acts." Among the features of modern Nonconformity we observe (and some of them with honest and ungrudging respect) a culture neither narrow nor lopsided, a passionateness of conviction

which gives vast impetus in attack ; a thorough mastery of principles which, whether sound or unsound, have been thought out and accepted ; a readiness to accept all sorts of aid, which, if sometimes awkward for their consistency, may be ominous for their success. Among their preachers (I name only those whose writings are well known to me) are Mr. Spurgeon, Mr. Newman Hall, Mr. Baldwin Brown, Mr. Guinness Rogers, all within four miles of London Bridge ; Mr. Cox, of Nottingham ; Mr. Maclaren, of Manchester ; Dr. Rigg, author as well as preacher ; Dr. James Martineau, whose subtle and tender genius every thinker must respect. Dr. Stoughton is a historian, and Mr. Arthur an author. These lead and represent many others behind them, who are daily impressing, both by their lives and words, thousands and tens of thousands of shrewd, resolute, wealthy, pushing men ; unfashionable, perhaps, but a great power in the politics of England ; employers of labour, and so vitally influencing in a thousand ways the millions who observe their opinions and earn their money. Religion is powerful in its own sphere, and so are politics. Powerful separately, together they are very powerful indeed, especially when there is passion behind them. Our Non-conformist friends feel no difficulty whatever in working them together, and in using the pulpit as the old Hebrew prophets, I suppose, would have used it, for careful instruction on the religion of government. We feel unable to do this ; and if we did, many of us might do it badly. They do it on principle ; and I am not so sure that they are wrong. But it is a fact we must face, and at once. How shall we face it ? To ignore it

is impossible, to despise it is silly, to coax it is undignified, to fear it is only to tempt attack, to provoke it is a culpable rashness. Two associations among ourselves suggest a distinct remedy. The Home Reunion Society, by the calm exposition of Church principles, and the kindly, but serious, inculcation of the blessedness of unity, earnestly invite them to come back to our side. With the deepest respect for those who offer this advice, and for the holy sincerity of their motives, I cannot but fear that our Nonconformist friends will say that it is fifty years too late. Perhaps, also, until their congregations show the way, we cannot, in fairness, expect the leaders even to consider our proposals. The Church Defence Society is formed to refute, both by oral and printed controversy, the preposterous and fallacious statements which are being issued in millions about the Established Church. When the Archbishop of Canterbury publicly declares that the time has come for vigorously aiding this Society's operations, and writes a letter to say so, with the authority of his honoured name and great office behind it, the most cautious of Churchmen will feel that something is the matter. Here, however, I would quote a commonplace of school-boys,—“*nullum nomen abest si sit prudentia.*” Some years ago I was travelling in Syria, and observed in the distance a pool of water with a little cloud hovering above it. Hastily our dragoman rode up to us, and said, “That is a swarm of hornets drinking. If we disturb them they will sting us to death in ten minutes.” We gave them a very wide berth indeed. Now I should be very sorry to be called a hornet by any of my fellow-Christians, still

more to suggest that any of them could ever deserve it. But the insignificant incident may have a moral in it for us all just now.

As it seems to me, our sense of justice will be best shown in cheerfully and kindly leaving them to that entire exercise of civil and religious liberty which we all love and claim in turn. Our dignity is in permitting them to choose their own time for joining us. Our wisdom is in husbanding our resources, and in declining to waste our courage in bounce, and in doing our work so thoroughly that the country will come to feel that we cannot safely be dispensed with. Our policy is to hold our own so long as it is suitable to hold it, and to keep what we have got (and which, should we let it go, would be a dead loss to the cause of Religion) so long as the keeping of it does not imperil the possession of what may be worth far more. Our duty is to preach the pure Gospel, to maintain a high ideal of truth and conduct, to teach what no one else is in a position to teach, to go where no one else feels bound to go, and, applying Christ's words to our brethren, "He that is not against us is for us," leave them, in dignified kindness, to go their way and quietly to go on in our own.

44. Would to God they were all we had to battle with, and that our only struggle were for the continuance of a National Church. The conflict is now over the existence of God, and round six chief questions of life and death, about which, as practical matters, it will be found impossible to unbelieve the battle rages. Is there behind the Kosmic order the Person of a Living God, or merely that aggregate of physical forces which

we call Nature? If God is, is He revealed in any practical relation to us as Ruler and Parent, or is He unknown and unknowable? If He is revealed, has He spoken, and where? Then is He Fate, so that we cannot move Him, or Will, so that we can? Further, can we prove Him to the entire satisfaction of the understanding, or, in default of this, is there any other way of apprehending Him? Lastly, is there, as a witness to Him, any visible body on earth with a history, symbols, organisation, creed? The first involves God, the second Christ, the third Holy Scripture, the fourth Prayer, the fifth Faith, the last the Church. May I name to those of you, who, like myself, have neither leisure nor training for original research, some books on these subjects which may happily convince you that our Church has not yet forfeited her character for learning, and from which, after a careful study of them, I have personally derived both instruction and profit. On 'The Being of God,' procure and master a small treatise by the Bishop of Gloucester, published by the Society for Promoting Christian Knowledge. On the 'Manifold Witness of Christ,' read Canon Barry's Boyle Lectures. On the Gospels, study the Archbishop of York's masterly Introduction to the Synoptic Gospels, and Professor Westcott's 'Commentary on St. John,' with those on the three other Gospels in the Speaker's 'Commentary.' On Prayer read Professor Jellett's Donnellan Lectures for 1877. They may startle, but they will absorb you. On Faith, see Professor Wace's Bampton Lectures on the 'Foundations of Faith.' On the 'Church and its early Orga-

nisation,' read another volume of Bampton Lectures by Mr. Hatch. If there is much in the book with which you cannot concur, you are sure to be struck with its great research and studied fairness. "We are living in a critical age which sifts the productions of the past, rather than a creative age which takes the initiative of an affluent and fruitful future."

45. "Ye are the salt of the earth." The Church is to be the purifier of Society by goodness and truth, and the clergy must show the way. Society is a large phrase, including many distinct worlds, into some of which the Church cannot penetrate—should hardly try to; others of which she may indirectly influence, but only by the most gifted and affluent of her sons. People, who ought to know, say that Society is daily becoming more corrupt. Having no opportunity of forming a judgment, I give none. But this I am sure of, that if we could have a little more of that despised Puritanism (sometimes so savagely reproached at those who can only wish they better deserved it)—Puritanism without its flaws and defects—there might be more substance in our sermons, more backbone in our manhood, more honesty in our markets, and more purity in our homes.

46. Among the millions too there are divers worlds, and each needs skill and capacity for itself. They need not be enumerated. Who knows them better than you? The Church has her mission to them, her magnificent mission. Does she comprehend it? Is she trying to fulfil it? If she fails, why? Of the moral and religious condition of the masses much is said that deserves

grave acquiescence, much that is marked by gross exaggeration. A certain stratum may be described as "dangerous" because they live by plunder; and as Lord Shaftesbury has somewhere observed, if they knew their power and could use it, London would be at their mercy. Others, too, not of this class, live by plunder, and with less excuse. Of the intemperance of some, the unthriftiness of others, and the irreligiousness of many, there can be no great question. Yet, taken as a whole, they will bear a favourable comparison with the *ouvriers* of Paris, or New York. If their way of spending Sunday indicates a greater desire for physical rest and outdoor recreation than for the ordinances of religion, I am not sure that an equal proportion of patricians or stockbrokers would be much different; and you may recall the lines—

" To mend the people's an absurdity,
A jargon—a mere philanthropic din
Unless you make their betters better."

While I would not make light of their neglect of all means of grace (too often the result of inadequacy and unsuitableness), God in His tenderness and wisdom has many ways of speaking to human souls. It would be a ridiculous injustice to affirm that ours is the only communion which the Holy Spirit owns in the saving of souls; and may it not be equally presumptuous to declare that the message of the ordained teacher is God's only voice to His redeemed creatures, the House of Prayer the only place where He speaks? These things will be readily admitted by those who have access to the working classes, though with regret that they do not go further.

In a considerable and increasing degree there is a sense of the importance of education, and for their children a Christian education; an intelligent interest in their progress, and a readiness for personal sacrifice to assist it; a growing appreciation of art and music, with a serious and even generous interest in politics. Well, this is not so bad a soil to work on, when we can get at it, though good soil grows weeds as fast as wheat; and I should like to point out what our duty, apart from the sphere of the State, on which we need not intrude, is towards those who have the future of the empire in their hands, and who, with keen prejudices, no particular fondness for us, great proneness to act on impulse, and gregarious to the last degree, are in many ways noble, generous, and kind. Only two things can we be expected to help them with—recreation and religion. And for reasons that may occur to you, I put recreation first, not as most important, but as what often proves a pioneer. When we think, as Wordsworth puts it, “What man has made of man,” also what he might and ought to make of him, we feel here is one way. “Every flower enjoys the air it breathes.” Can we say as much of those for whom flowers were made, whether men or children? We want a wider, brighter, sweeter life for the sons of toil. There is a grievous lack of fresh natural happiness, which goes far to account for the artificial stimulant of drink; and though happiness does not spring from circumstances, but from character, it does not prevent our making the surroundings of our own homes as pleasant as we can, nor enjoying them when they are made. Winter concerts on Saturday evenings are now being provided in various ways, and I

say God bless those who provide them. In Battersea, where the clergy wisely keep in the background, and in Bermondsey and Newington also, I know of the good they have done. May they be repeated and multiplied. The staunchest friends of temperance will be the first to confess that the pledge is not the only remedy for diminishing our drinking habits. Then those who promote workmen's clubs must avoid fettering the Englishmen who are to use them in the swaddling clothes of restrictions that would not be tolerated in Pall Mall. To treat working men as unfit for self-government in their private affairs is simply insane. All this, however, is mostly for lay-churchmen to do. They will do it better than we, and more cheaply; and God will accept it from their hands as a service done to Himself.

Our proper function is Religion. The task of penetrating these millions with the ideas and consolations of the Gospel is enormous, but not more enormous than glorious; and thinking out the task till it appals us should only send us to our knees. We want many things, and must not only find the means, but train the instruments. Have services with suitable singing that will meet, stir, and satisfy them. If the Church means to win the lower stratum of the working class she must not be too fastidious. During the last winter in South London the experiment was made of opening the Victoria Coffee Tavern, formerly, but no longer used as a theatre, for religious services conducted by Churchmen for the working classes on Sunday evenings. The Bishop of the diocese opened the services, and the Bishop of Carlisle was good enough to close them. About the attendance,

there can be no doubt. It amply satisfied us. So also the serious and attentive behaviour of those who came. If some have asked if the congregation is sufficiently composed of the class aimed at, the question is legitimate, and the answer must always be doubtful. Never, I suppose, have such services been conducted yet, without some coming who were not wanted. The real question is, if sufficient come of the right sort to justify our effort. We think so; and we mean to persevere. Not only Liturgical devotions are acceptable to the Most High; and there are good hymns besides 'Ancient and Modern.' We must go after our brethren until we find them; they will not come after us. In the open air, and at their house door, and in cottage rooms, and under railway arches, wherever there is shelter or standing room, there the Church must be found. Our teaching must not be grandiose nor classical; with doctrine of course, but not too technical; with argument sometimes, but not in syllogisms. Flexibility, adaptation of style and matter to circumstances; humour and a gift of anecdote, homeliness, if it be not vulgar, will all tell. But even more, let there be an intense conviction of the truth of what we say, with a personal kindness as to those whom we love and faith in the Spirit of God. Mission chapels, which we must multiply as fast as we can, are best built in the courts themselves, notwithstanding the urchins who kick at the doors. It is wonderful how short a way the poor will go from their own home; and they will not mix. When Norman Macleod held his Sunday evening services in the Barony Church, his elders stood at the church doors firmly to

keep away all the respectably dressed. But most of all, we want men. All sorts, for the Hall of Science wants one sort of mental gift, and a back slum in Southwark another. Not units, but, as I have said elsewhere, and cannot help repeating, a fellowship of brothers, who can surrender trifles, and make sacrifices, and recognise differences, and forgive eccentricity, fired with the one enthusiasm of winning souls to Christ. Every well-equipped army has its Uhlans; let the Church have hers. It is our great need; who will supply it? They do not map the campaign, nor guide the tempest of the battle; but they are in the front; and if some are afraid of attempting good lest they do it imperfectly, I feel still more afraid of doing no good at all. "Heaven grant" (in the words of Chalmers) "that the platform of humble life may be raised immeasurably higher than at present." Amen. But while there are many aids, the true and abiding leverage is the Gospel.

CHAPTER VI.

THE OUT-LOOK.

“True wisdom lies in the policy that would effect its ends by the influence of opinion ; and yet by the means of existing forms.”

CONINGSBY.

47. “WHAT is in front ?” is a question not inconsiderably affected by “What is behind ?” For of Churches, as well as of individuals, is it true that they make their history. It seems to me that, though it is impossible not to be gravely anxious, we need not be basely alarmed. Sometimes it looks as if England were drifting into a democracy, in Church as well as State ; in which case the bishops *might* have a chance of becoming tyrants. Under existing circumstances, moreover, public opinion matures and decides with amazing rapidity. If a popular Government has its irresistible impulses, it has not always its opportunities of repentance, as Athens had with Melos. Nevertheless we are moving on.

Of course there *are* anxieties. There is a plain tendency to develop a new Eucharistic theory, differing not only from the teaching of our own formularies, but from anything that the Catholic Church has ever yet taught or known.* No one desires any more public controversy on such a matter ; but the awkward interval of liberty recently

* ‘The Catholic Doctrine of the Holy Eucharist,’ by Canon Trevor (Parkers), is worth the careful study of any who doubt the seriousness of the case.

declared to exist between what a Church formally teaches, and cannot be said to forbid, counterpoises perhaps a good many of the alleged gains from prosecutions, and may have important consequences. If I doubt whether the practice of Auricular Confession is really on the increase in the Church generally, I believe it to be more eagerly pressed, and more diligently practised, by an advanced school among us every year. Though I am certain that they advise and practise it, as a help to personal holiness, and that their motives for it are as sincere and lofty as they can be, I am equally sure that from the standpoint of the English Prayer Book they are wrong. Should it ever be found that confession is habitually recommended to young girls before their first Communion, a good deal of trouble is at hand. Some predict a speedy collapse of the social order. Supposing morals to be at the root of order, and Revelation to be finally discredited, the collapse must come, for can morality live without Christ? Yet, if anything can prevent it, it is the Church's work and prayers. That a spirit of unbelief is growing, every one says. It looks like it. Still it is not to be met by tears, or shrieks, or anathemas, but by the force of solid argument, and that irresistible goodness which is the Presence of God. Our greatest danger is from ourselves. Not in that eager, even fierce love of truth which begets, ought to beget controversy. May the day be far off when suitable controversy shall cease! Rather in a sleek indifference which is tepid and languid in maintaining the Truth, and in a timidity about it, which dares not bring it out into the fresh air of the arena, and a selfishness with it, which makes specious excuses

for not sharing it with others; in the laziness, both moral and intellectual, which inevitably engenders a careless and slipshod ministry; in the pusillanimousness of self-indulgent pastors, so easily discouraged by the difficulties they will not face, cowed by risks their own incapacity creates and magnifies; in the shameful worldliness that holds on to sacred duties, which it will neither discharge itself, nor suffer others to discharge just for the pay that comes with them; a living death and a corroding scandal.

48. Yet how much there is to be thankful for, if we will only look back to see how the Church has grown both in devotion and energy, in unity and self-government, in organisation and resources, during the last fifty years. The dignity and beauty of public worship, in which all schools alike (that one perhaps which least expected it) have made a prodigious advance; the clearing of the Church's decks, by legislation and other methods, of the lumber both material and moral, that embarrassed her action, and checked her speed; the gradual disentanglement of her formulated theology from the unauthorised additions of divines; the augmented and intelligent reverence for the Word of God, singularly and beyond all expectation indicated during the present year by the interest taken in the Revised Version, and the almost incredible sale of it to all classes of the community; the manly and ungrudging welcome now given by all intelligent believers to physical research, as a handmaid in the Revelation of God, while accompanied, as it ought to be, with a healthy scepticism of scientific chimeras; the astonishing energy of the

Church's schoolwork, which in ten years, that might so easily have been years of impotent dismay, has more than doubled the accommodation in her elementary schools, and, unaided by the rates, has provided places for 1,164,293 children, while School Boards have provided places for only 1,082,614, so that at the present time (with the accommodation provided before 1870), our Church, still, you see, the nursing mother of the poor, educates nearly twice as many children as School Boards; the increase to the permanent endowments of the Church, including glebe houses and grants from the Ecclesiastical Commissioners and the Bounty Board, by an amount of £54,000,000 sterling; the increase in the number of separate benefices from 10,718 to 13,617; the expenditure of no less than £25,548,703 on 8871 new or restored churches since 1840; the eager zeal for the conversion of the indifferent and ungodly, with a profound faith in the grace of the Holy Ghost, as evinced in special home missions; the ever-augmenting interest in missions to the heathen; last, but not least, the steady and indisputable and growing approximation of the various schools among us to each other, without compromise of principle or loss of honour; these are grounds of thankfulness for which the most cautious and humble may bless God. Hope is a duty as well as a privilege. It is also a reward. He who forgets to be thankful may some day find himself with nothing to be thankful for. Cheerfulness and diligence usually go together. When a man is utterly out of heart with himself, and his parish, and the Church, and Almighty God, it may be a paralysis that he has earned.

49. But let us also perceive our individual duties and our mutual relations : and then trusting simply in Him on Whom we have believed, we shall be safe, in all that true safety means.

Those in authority (and I am very far from meaning only Bishops) never had more need than now of knowledge, and tact, and skill, and kindness : but most of all, should they be patient and strong. By this I do not mean force only in dispensing law. That could be done by machinery. Listen to Milton. "He who would wisely restrain the reasonable soul of man within due bounds, must first himself know perfectly how far the territory and dominion extends of just and honest liberty ; as little must he offer to bind that which God hath loosed, as to loosen that which He hath bound." But that they should be prepared,—even at the risk of making some one angry, or moving the cold disdain of those who watch for mistakes, or what is much harder to bear, stirring the pained and even vexed surprise of revered friends on both sides to minister discipline, and to restrain lawlessness. When the smoke of much of this recent portentous displeasure clears off, what is found behind it? Disappointment, that some among us, who find authority inconvenient, are not at liberty to do as they please. A statesman, recently passed away, has written somewhere that "good government means putting the world in good humour." This has a side of truth to it ; but we also remember One Who has said, "I came not to bring peace on the earth, but a sword." To be strong, I say, is our first need. Still it is not always easy. Among other results of recent

prosecutions, one indisputably is, that the moral authority of Bishops has been almost pulverised. "Can he make me do it?" is the question now that seems to spring to the mind when counsel is urged; rather than "Ought I not to do it, when with the solemn sense of his responsibility to the Church and to me my Bishop lays it on my conscience." The dilemma for those in authority is for the moment perplexing. If, in the conviction that to give advice, which will be declined if found unsuitable, simply discredits authority, they prefer not to advise, some one will pleasantly call them Mikados, and ask what use they are. If they face the risk of being disobeyed, consoling themselves with the reflection that the Church as a whole will appreciate their conduct, and that those who disregard their monition put themselves out of Court, when next they call on Hercules to help them; shrewd bystanders, wise after the event, may doubt the prudence of it, and perhaps be right. It is a crisis; and we must make the best of it; but it is only a crisis: and for Churches, as well as individuals, it is often wise neither to look too much forward, nor to attempt to-morrow's task to-day.

Also let us be reasonable: and reasonableness only comes through a knowledge of the fruitful past, and calm reflection, and considering ourselves if we were tempted as our brethren are, and most of all through honestly trying to put ourselves in their place. Each school in turn has had its own truths to vindicate, its own place to conquer, its own freedom to secure: and Fortune's wheel may bring the struggle round sooner than some of us suppose. While I am satisfied that we

are becoming more reasonable, we can all afford to be more so. Let there be reasonableness in allowing for the difficulties of those in authority. Let us go as far as possible in meeting each other, where no principle is compromised. To prefer simplicity need not mean to condemn splendour. Opponents cannot be disposed of as a Roman king in the fable got rid of his, by striking off poppy-heads. What we want is not so much fresh legislation, as power to enable us better to use what we possess, through a growing influence of public opinion both in clergy and laity, which shall make insubordination a treason to the Church, and negligence shameful, and ignorance despicable, and worldliness a disloyalty to Christ; and which, slowly and imperceptibly but surely and ultimately raising the standard of duty and the level of service, shall substitute love for law. It is a misfortune that some men should work their lives out for the Church, and yet through an obstinate zeal for the wrong thing, make themselves amenable to justice. It is a scandal that other men shall just drone away their years in a perfunctory discharge of legal obligation; and that no one can take them by the shoulder and shake them into life. As Professor Wace observes, and it suits us all, "Discipline for all round is the greatest need of the Church of our time, and the one, which except by preaching we seem to have the least chance of adequately supplying for a long time to come." Alas, for the chances of discipline to come to "the shepherds that eat the fat," but do not feed their flocks—through their own sermons!

But it is chiefly from our lay brethren we need

toleration now. "*Summum jus summa injuria.*" With much that has happened lately, the Evangelical clergy, so far as I know them, have had no sort of sympathy : and Canon Garratt's brave protest, even if not with all its arguments, has stirred a generous assent. Shall you be quite weary of my quotations ? "It is little that can be effected in the affairs of men, and nothing in the higher departments of human life by mere driving force of purpose, and intolerance of personal defeat. It is not stronger will but higher right that bears the title to rule in the societies of men ; and only he who visibly forgets himself, and becomes the organ of a law he did not make, and cannot alter, whose will is firm, because it is not his own, but is backed by divine adamant that cannot yield, can win a loyal and glad obedience."

50. Those who stood the other day in a real yet not unhappy sorrow by the grave of Arthur Penrhyn Stanley in the Abbey he ruled and loved, were not gathered there because everything he did or said had their full concurrence, or because it was either possible or suitable for them to be quite one with each other. The thinkers and statesmen, the philanthropists and divines, the journalists and artists, the seers of the physical world and the prophets of the invisible, met to recognise and express a common sympathy with all that was noble and true in him who was gone ; who even in his death was a living link for them. Some of us knew that he had not the dogmatic instinct. Occasionally his public teaching seriously troubled us ; and as friends will do, we may gently have told him so. He loved us none the less for it. How little of objective truth can save and

ennoble one man; how much of it can neither widen nor soften another, is a lesson we may all learn from that recently closed grave. Certainly he believed enough for God manifestly to bless and use him. I have had proof of that, and so have others. His heart was as a great reservoir of kindness, through which Divine compassion flowed in a broad and wide channel to thousands of sorrowful and toiling hearts. Who doubts but that his pure and tender and intrepid and gifted spirit now adores at the feet of that Holy Christ, to Whom with all his heart he clave, and Whom he earnestly tried to represent to others? His faults, and he had them, were grander than some men's virtues; his mistakes—and we were sorry for them—often made us love him better than before; and in his death he taught us, what he had all along tried to teach us in his life, and what the Church has not yet quite succeeded in learning, that at the bottom, all true children of God are nearer and dearer to each other than they know, or perhaps care.

51. Where, then, is our safety? Only in reconciling liberty with authority, in steady progress by knowledge, in absolutely trusting, hour by hour, in the presence of the Holy Spirit with His Church, to guide and keep her in the charity that hopeth all things, in the fixed purpose of our hearts to walk closely with God. The problem of reconciling freedom with authority can only be solved by the Church in Council. By the Church in Council I do not merely mean the useful but occasional action of Diocesan Conferences, or even Synods; but that constant, though invisible intercommunication between a Bishop and his fellow-churchmen, through which much

of the administrative work of the Church is really done. In our diocese at least, as they know to their cost, the archdeacons and rural deans hold no otiose office. While no one, who seriously values the office of a Bishop, would deprive him of his personal responsibility, and no one who respects himself could consent to be the mere telephone of a majority, if you want to cripple his strength and to multiply his mistakes, never let him meet his diocese.

But it is not only Bishops who gain by free speech and full consultation, the clergy and laity gain even more; for the corporate life hereby widens and grows, and if truth must prevail in the end, it is only when charity is behind it. We owe each other truth; and in paying it we get back more. I rejoice to know that both in Southwark, Camberwell, and Rochester, the clergy regularly meet for study and discussion: may these meetings spread through the entire diocese. Once more hear Milton: "The light which we have gained was given us not to be ever staring on, but by it to discover onward things more remote from our knowledge. To be still searching what we know not by what we know, still closing up truth to truth as we find it (for all her body is homogeneal and proportional, this is the golden rule in theology as well as in arithmetic), and makes up the best harmony in a church; not the forced and outward union of cold, and neutral, and inwardly divided minds." We are passing through a sort of Maelstrom, out of which fifty years hence the Church may come so transformed, that we should hardly know her again. When Geysers are in activity, those whose duty it is to watch

the process, are in inconvenient contiguity to hot water and stones. But it takes many scalds and bruises to kill, and charity conquers in the end, if it is real and not only a sickly affectation of it; and courage, if without roughness, ultimately wins its silent respect; and we all admire men for truth to their convictions, though we cannot share them; and if we would but try to get nearer to the cross of Christ, and with Him, and from His cross consider each other, our hearts would thaw into love.

51. Last autumn at Rome I saw Raphael's 'Transfiguration.' The original canvas conveys much more than any engraving, and it taught me a lesson which I pass on to you. On the mount is the Saviour. Underneath is the demoniac child, with his parents and the apostles, in whom we observe respectively shamed helplessness, kindly pity, and hard coldness. But one with bright and eager confidence points the mother to the mountain, and his face says to her, "He will be here to-morrow; then your help will come."

My brethren, He will be here to-morrow for us; and, oh! in the hourly purpose of your lives, in the steady activities of your ministry, in your simple message of His tender love, in your meek patience with souls "that will not be redeemed," ever keep before your hearts the issues of your eternity. Live, pray, endure, preach as those who have a future, a tremendous future both as priests and as men. He is coming to judge us; can we bear the thought of it? He is coming to reward us, for the cross we carry, and for the sacrifices we make. But do we drop our cross because it is too heavy for us, and no one sees us drop it; is there

real sacrifice in our work, though only known to Him? Oh! that I could write on my own heart, that I could help you to write on yours, the awful, the unspeakable realities that will meet us then. But not only is He coming back to-morrow, He is with us to-day. He understands the grave sadness that sometimes envelops us; He pities the keen disappointments that chill the very blood at our heart; He counts the length of the lonely years; He feels the burden of the cares, often sweet and often fretting, that we bear alone; yet not quite alone, because He makes them His. He observes meek silence, He forgives honest mistakes, He blesses feeble effort, if it is our best; He never confounds human infirmity with wilful error, and through all He waits, He uses, and He loves. Brethren, if you would learn the secret of a mighty usefulness, it is quite simple. Be perfectly devoted to Christ. If it seems so high for you that you cannot attain to it (and who thinks it is easy?) ask Him to help you to try.

In the language of one who can see farther behind the Incarnate life than most of us, and who finds loftier words for expressing it, I will end:—"Every work and calling of life has a high side and a low one. The greatest liberty is the greatest trust. The sacrifices and self-denials of the Sermon on the Mount are not dependent on outward conditions. They simply represent the price which must be paid in some shape or other for all true and pure living. The alternative of loss, of pain, of being ill thought of, meets from time to time, every one, wherever he is placed, who aims at anything above the dead level of custom, much more at such a

standard as the Christian. And those higher ends of life may be the object of deep and fervent effort, where the eye of the looker-on rests upon what seems too busy, too exalted, or too humble to be the scene of the greatest of earthly endeavours, the inward discipline of the soul.”*

I am, ever your brother and servant,

A. W. ROFFEN.

SELSDON PARK, CROYDON,

All Saints' Day, 1881.

* ‘Dean Church’s University Sermons,’ pp. 97-100.

The absence of reference in this Charge either to the Cathedral Chapter or to the Churchwardens of the Diocese is caused by my intention to visit both the Chapter and the Churchwardens separately in subsequent years.



